Régió és Oktatás VI.

Religion and Higher Education in Central and Eastern Europe

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Religion and Higher Education in Central and Eastern Europe

Edited by Gabriella Pusztai

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Gabriella Pusztai

Reviewed by
Miklós Tomka

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SANTIAGO SIA

CONTEMPORARY SOCIETY AND FAITH-BASED HIGHER EDUCATION: CHALLENGES AND ISSUES

Introduction

Throughout the ages education has been faced with a number of challenges, and these in turn have led to a number of issues that it has had to deal with. Some of these are perennial, but every age ushers in fresh and even unforeseen challenges and issues. This is hardly surprising, however, given the nature, the status and the tasks of education itself. While one has to duly acknowledge its importance in society, education is after all a process, rather then merely an institution or an organisation; and its role is always in need of constant scrutiny if it is to remain relevant.

The expectations regarding higher education are greater inasmuch as it is-at least, for some-the final step taken in the whole process. Among the other tasks of higher education is to facilitate full membership in society; and how it accomplishes this becomes a benchmark for its significance and relevance. Moreover, since full membership in society takes several forms, higher education is also expected to take that variety and diversity into account.

Many of these expectations, challenges and issues are relevant to faith-based higher education. But in addition, it has-to a great extent-to justify its distinctiveness. While it too has to address the concerns of higher education in general, whatever they are, a faith-based higher education has, in addition, to articulate, communicate and implement an understanding of education that is unique to itself. But it is moreover worth noting that at times, it may, and even should, draw on that understanding to critique prevailing conceptions and practice of education and even certain features of society itself.

This essay will sketch developments in contemporary society-by no means an exhaustive list-which present specific challenges and raise particular issues for a faith-based higher education.[1] It will also offer suggestions as to why and how, precisely because of its distinctiveness, it can respond to these.[2]

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[1] Although challenges and issues are quite different realities, and therefore may deserve separate treatment, I am discussing these together in this essay.

[2] The other essays in this book, based on studies in different countries, show both commonality and diversity of the challenges and issues. Of particular note is a shared political background and how church-related higher education responds to it.

A Secularised Society

A faith-based higher education today finds itself in what can be described as a secularised society. It is the milieu in which it has to fulfill its role and discharge its responsibilities. Inasmuch as a faith-based education appears to be in contrast, and even in opposition to such a society, it would seem that even its very existence would need to be justified. In this sense, the challenge to its distinctiveness is particularly acute. The question could very well be posed: what place, if any, does such a higher education have in this kind of society? Furthermore, even if an argument could be made for its place, what positive contribution can it make, given that such a society may well be critical of its influence?

Secularisation is an epochal movement which marks a change in our understanding of ourselves, of the world and of our relationship to God.[3] It has led to secularism, a viewpoint and way of life that concentrate on this world with an explicit denial of God's existence or relevance. Secularism affirms the radical autonomy of human beings, and the intensified concern for this world is brought to the point of breaking way from any religious understanding of themselves and of their world. Focusing one's attention on the here and now, one narrows oneself down to such an extent as to exclude any thought of the beyond. Such a secularist accuses the religious believer of not accepting full responsibility for this world.[4] For when life in this world presents problems and sufferings, religious believers are accused of hastening to explain them with theistic principles. Thus, secularism makes one shrug off traditional religion and not to bother with it anymore. The secularist prefers to view reality without a God.[5]

Related to this phenomenon of secularisation is a new understanding of our relationship with nature. Previously humans thought of themselves as merely creatures of God, endowed with dignity no doubt but still totally dependent on the Creator. Much emphasis was placed on human limitations

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[3] In his recent book Charles Taylor distinguishes three senses of secularisation: 1) the emptying of religion from autonomous social spheres; 2) the falling off of religious belief and practice and turning away from God and Church; 3) the acceptance that belief in God is no longer axiomatic and that there are other alternatives. Cf. *A Secular Age* (Cambridge & London: Belknap Press of Harvard University Press, 2007)

[4] Alasdair MacIntyre makes an interesting observation on the impact of secularisation on ethics in his *Secularization and Moral Change* (Oxford University Press, 1967).

[5] There is a challenge here too for our concept of God. God was conceived as "gap-filler", assigned tasks which in our crude knowledge of the world we ourselves could not accomplish. God had been performing the function of "filling the holes" which science at that time had not yet been able to do. Cf. Hubert F. Beck, *The Age of Technology* (St. Louis: Concordia Publishing House, 1970), p. 15. With the growth, however, of our ability to explain the world by itself, this God became redundant.

and weaknesses. Human beings had to submit to the order in the world. But in today's secularised society, one thinks in terms of human possibilities, not limitations. This is a major shift indeed in our self-understanding that seems to open the whole future to human endeavour. "Come-of-age" humans see themselves now as co-creators and not mere creatures, who are entirely subject to the perilous forces of nature. They have come to realise that nature is not complete to the minutest detail but needs their stamp to bring it to its fullness. In discovering that they have been left with the world in their hands, they have come to appreciate their creativeness. Having learned that they do not have to submit to the order of nature, they have become aware that they can change it-without any reference to a Creator.

Secularisation has also brought about an appreciation that human beings are not a finished product for they have to make themselves. This is their task for they are not just born into the world but they need to "create" themselves, so to speak. To be human is a task, not necessarily a burden but a challenge, a choice. The point is, human nature is essentially a becoming. Humanity is not a static concept, it is a dynamic entity. This is what marks humans off from other animals. Not only are they rational but they can also and do change themselves and the world. This concept of human becoming leads us to human historicity, a point strongly emphasised by Marx. Human existence, since it is dynamic, is history. This means that humans do not only have history, but they are history just as they are flesh and blood.

In such a secularised society- where God and the religious view have been sidelined and even abandoned-a faith-based higher education finds itself on the defensive. A major challenge to it is to clarify for itself and to share with society its specific role and positive contribution. At the same time, it needs to find a common basis with secularised society that will enable it to enter into dialogue with it and thereby work with and alongside it.[6]

A Mechanised and Technological Society

Another development in contemporary society that presents challenges to a faith-based higher education is the invention of machines and the advancement of technology. It has transformed our age into a highly progressive one. While requiring only minimal human labour, machines have enabled us to step up production; hence, meeting more adequately our

[6] As some of the essays in this book show, the political and social situation in the region show affinities with the secularised society described here. It is interesting to read how church-related higher education in these countries dealt, and continues to deal, with the challenges and issues in their context.

economic and material needs.[7] This tremendous growth of mechanical power since the 18th century-first steam, then electricity, and later atomic power-made possible a great increase of social wealth. While the early stages of the industrial revolution actually impoverished millions, by almost any material standard today's citizens are better off than were their ancestors. New mechanical power netted in new wealth.[8] And this has caused the lifting up of barriers which hindered progress before and has spurred society to forge its way ahead to develop science and technology. Realising thus the value of machines in creating a more progressive world for living in, contemporary society has learned to channel many of its needs through them.

But with the advent of machines and the consequent development of science and technology, a new way of life has been gradually setting in. It is a spectre, as Erich Fromm describes it, stalking in our midst and yet noticed only by a few. It radically differs from what we have known till now since this way of life may actually topple down our former scale of values. What Fromm warns us about is the spectre of "a completely mechanized society, devoted to maximal material output and consumption, directed by computers."[9] In this social process, humans become part of the total machine. They are well-fed and entertained, true; but they lose their feelings and are reduced to passive and unalive caricatures. Though they have harnessed the powers of nature through science, in a mechanised society they are in turn controlled by their own works and organisations. They have become servants of the machine they have invented. "Powerless in the face of modern mechanical and social forces," they have "reached a point in history where knowledge and tools intended originally to serve man now threaten to destroy him."[10] As Jürgen Moltmann puts it: "The product of his mind and the works of his hands have gained dominance over and against him. The power of his creation becomes superior to him. He set free technical and political processes which ran out of control by virtue of their inherent laws. The lord of nature becomes the slave of his own works. The creators of technology bow before their creations."[11] And losing mastery over one's own system, this human being that Moltmann describes has no other aims but to produce and consume more.

This mechanisation of society with the consequent slavery of free and creative humans has been facilitated by a shift in attitude. Many today are

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[7] Hubert F. Beck, *op.cit.* 18.
[8] Eric Josephson, ed. "Introduction," *Man Alone: Alienation in Modern Society* (N.Y.: Dell Publishing Co. Inc., 1966) 20.
[9] Eric Fromm, *The Revolution of Hope: Toward a Humanized Technology* (N.Y.: Harper & Row, 1968) 1.
[10] Eric Josephson, *op. cit.* 9
[11] Jürgen Moltmann, "Christian Rehumanization of Technological Society," *The Critic* (May-June, 1970) 13.

more intent to improve and develop our world, and are anxious to ensure a stable life. Technology provides them with the means to achieve this end. Centring their concern on this end, they come to think in terms of economic progress and of material benefits. Harvey Cox describes them as "little interested in anything that seems resistant to the application of human energy and intelligence. [They] judge ideas, as the dictionary suggests in its definition of pragmatism, by the 'results they will achieve in practice'. The world is viewed not as a unified metaphysical system but as a series of problems and projects."[12] This one-sided emphasis of many on technique and material consumption has affected not only their attitude towards this world, but it has also permeated their relationship with fellow human beings. They view their relationship in the light of their concept of the value of a human being. For them a human being's whole life is geared to the machine, and one's value is commensurate with one's efficiency at it. The more one can profit from it, the more valuable one is.

No doubt, this stress on the teamwork of human and machine has been very advantageous for our world. It has effected the progress we witness today. But unfortunately, it does have negative repercussions. It can bring in an immoderate underlining of that teamwork that even human-with-human will be narrowed down to mere joint effort for profit. Functional relationships will be formed replacing traditional, personal ones. Factually, human-with-human will then become an impersonal alliance. And what is likely to follow? People will be well-supported, as Fromm says; but they will be unalive and unfeeling towards one another. This is why he cautions us against this spectre. We are in danger of becoming-and may already to a great extent have become-a mechanised society which shackles humans by reducing them to mere machines.

The tremendous advances contributed by technology, transforming it into a highly-developed environment for us can unfortunately create an atmosphere wherein a human being is pitted against the machine and where his or her value is computed by that individual's efficiency at the machine. We would then have to cope with an existential problem: if a machine can produce more than a skilled worker; if, taking into account that set-up, it is more profitable to treat man or woman as another machine rather than as a person with whom we are to form personal relations, is there sufficient reason still for respecting his or her existence? For another machine could easily replace that individual-and more profitably so. There is the real danger of losing humanistic values and overlooking the dignity of the human being.

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[12] Harvey Cox, *The Secular City: Secularization and Urbanization in Theological Perspective*, rev. ed. (N.Y.: The Macmillan Company, 1968) 52.

This development in contemporary society represents another major challenge to a faith-based higher education inasmuch as the latter has always championed values that enable human beings to develop *as* human beings. To what extent can those values be upheld today, and how can they be inculcated and communicated to those who will be joining the workforce once their education has been completed? Should a faith-based higher education critique this development in society?

A Globalised Society

Still another development in contemporary society that has introduced its own set of challenges to higher education, including a faith-based one, is the reality of globalisation.[13] Globalisation means a number of things, and consequently results in different challenges.[14]

Globalisation is one of the factors behind the Bologna Process.[15] This Process illustrates a climate change in how higher education is to be viewed and implemented.[16] It makes considerable reference to our present society, its needs and the urgency to attend to these on the part of education at all levels so as to be more competitive. Its communiqués and recommendations have made inroads into academic programmes and academic life generally.

To some extent, all these changes are inevitable and even necessary, and one wonders whether academics and institutions should simply accept the situation and adapt accordingly whether enthusiastically or grudgingly. For

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[13] For an informative view on how globalisation has positively benefited Europe, cf. Daniel S. Hamilton and Joseph P. Quinlan, *Globalisation and Europe: Prospering in the New World Order* (Centre for Transatlantic Relations, 2008). For more nuanced reflections and comments, cf. Janez Juhant and Bojan Žalec (eds.), *Surviving Globalization: the Uneasy Gift of Interdependence,* Theologie Ost-West, Europäische Perspectiven 13 (Berlin: Lit Verlag, 2008).

[14] The transformation of life and of daily activity in the globalised society created by the internet has resulted in a different understanding of what education means. This situation has resulted in a different challenge and created another set of issues for higher education generally.

[15] The Bologna Process aims to create the European Higher Education Area by 2010. Launched on 19th June 1999, with the signing of the Bologna Declaration by 29 Education Ministers of Education, and preceded by the Sorbonne Declaration of 1998, it aims, among others, to make academic degree standards and quality assurance procedures more comparable and compatible throughout Europe. The Bologna Process has increased from the original 29 countries to 46 countries in 2007. Since 1999 subsequent meetings took place in Prague (2001), Berlin (2003), Bergen (2005), and London (2007). More information, including the official documents and succeeding ones, can be obtained from various internet sites by keying in "Bologna Process".

[16] For a fuller discussion of this topic, see Chapter Three "Education, the Business Model, and the Bologna Process: a Philosophical Response," in S. Sia, *Ethical Contexts and Theoretical Issues: Essays in Ethical Thinking* (Cambridge Scholars Press, 2010) 34-51.

some, however, the crucial question here is whether the marketplace or the labour arena should serve not only as the context but also the criterion for our educational task. There has been much criticism of the so-called "business model" being imposed on the academic community.[17]

The Bologna Process is seeking to bring about a certain amount of standardisation among universities in Europe. The different levels of our academic programmes ensure a practical uniformity, and the Diploma Supplement issued by the host university is recognisable by the other universities.[18] Consequently, there can be a certain amount of mobility, enabling learners and teachers to echo Erasmus's description of himself: *Sum civis mundi* (or at least, *Europae).*[19] The reality of globalisation reminds us of the need to take account of this important challenge to university education.

Higher education in Europe is asked specifically to state the knowledge, competence and skills that one can expect from all its programmes-the so-called "learning outcomes" that somehow have become the objectives of education today. The end products seem to have become more important than the process itself; the success of educational endeavours is measured in terms of empirical evidence-the so-called "hard outputs"-that the learning outcomes have been achieved-all of which justify the academic award.

There are good reasons for this shift not only because it is called for and even required by the authorities to whom the educational task is accountable but also because it is crucial that students are prepared by their academic institutions with appropriate knowledge, skills, and competence to enable them to meet the present demands of society. The task of educating students today takes place in a society that is fast changing, complex, and diverse, features which present significant challenges to educators. The reasonable demand that higher education takes account of the labour market or that it consults stakeholders whenever it proposes or reviews academic programmes rightly forces it to remain relevant and competitive-a justified concern of the Bologna Process.

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[17] This is a reference to a perception by some academics rather than to a deliberate policy of the Bologna Process. An important distinction has also to be introduced here; namely, some academics and academic institutions reject the pressure to run these institutions as businesses but accept the need to develop their entrepreneurial spirit.

[18] The Berlin Communiqué set as an objective that every student graduating as from 2005 should receive the Diploma Supplement automatically. This is intended to foster employability and to facilitate academic recognition for further studies.

[19] In the Communiqué of the meeting of European Ministers in charge of Higher Education "Towards the European Higher Education Area" (2001), there is specific reference to this point: "The choice of Prague to hold this meeting is a symbol of their will to involve the whole of Europe in the process in the light of the enlargement of the European Union."

On the other hand, education is much more than that.[20] And with all the call for a "knowledge-based society" we are in danger of forgetting that point. This wider vision of education is just as true for students in the sciences, business, engineering, and other professional schools as it is in the humanities. This is because education, in whatever form or level, should ultimately be grounded in the development of the human person.[21] This constitutes a particularly important point which a faith-based higher education should emphasise and implement. While heeding the need to prepare learners for the workplace, such an educational establishment should also articulate and communicate this wider vision. While it should indeed adapt to this climate of change in some respects, it should nevertheless also seek to change the climate-insofar as it can be detrimental to the over-all education of the learners.

A Faith-Based Higher Education

The questions now arise: What distinctive contribution does a faith-based higher education make? Will it be in a position to meet the challenges and address the issues which contemporary society presents to it? The essays in this book deal with the general topic of faith-based higher education in various ways and from diverse perspectives, and the information provided as well as the discussion and debate carried out in these pages are to be welcomed. In addition, their respective treatment of the subject shows the complexity of the issues and the extent of interest and concern needed to respond to common and particular problems. They should stimulate further reflections and action-so necessary if one wants to make considerable progress.[22]

In light of what has been presented in the previous sections in this introductory essay, it seems that faith-based higher education needs to focus

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[20] Cf. my "Seeing the Wood by Means of the Trees: a View on Education and Philosophy." *Process Papers. An Occasional Publication of the Association for Process Philosophy of Education* (USA), No. 10 (May 2006) 17-28.

[21] I have illustrated and developed this point in an article "Teaching Ethics in a Core Curriculum: Some Observations," *Teaching Ethics*, II, 1 (Fall 2001) 69-76. In that article I argue that in our exploration of ethical cases, we need to develop our moral sense as human beings and not just as engineers or scientists. Alfred North Whitehead talks of the need for "the liberal spirit" in technical education and science, cf. *Aims of Education and Other Essays* (N.Y.: The Free Press, 1967) 43-59. This observation is rooted in the claim that human nature, rather than simply culture, is the basis of education (as well as morality).

[22] See also previous books of this series: Gabriella Pusztai (ed.), *Education and Church in Central-and Eastern-Europe at First Glance* Region and Education III (Debrecen: CHERD, 2008) and Gabriella Pusztai (ed.), *Religion and Values in Education in Central and Eastern Europe* Region and Education IV (Debrecen: CHERD, 2008).

on: (1) dealing with the question of *comparability* since in education, as in any other area, there is a need to establish common grounds-whether in its objectives, governance or programmes-so as to facilitate and promote dialogue; (2) meeting the challenge of *competitiveness* insofar as certain standards in academia need to be met and upheld; (3) providing a *critique* of values and practices in society which hinder the full development of its citizens; and, more importantly, (4) establishing *credibility* so that its presence, role and achievements are acknowledged to be truly positive.

To some extent the questions above, and the suggested areas to focus on, are really about whether the religious context- faith-based education is a good example-is a welcome addition to our understanding and practice of life in society. In reply, some theists have regarded religious belief as adding *depth* to life. But the word sounds very much like a negative judgment over non-religious forms of life. It would also be quite difficult to show, given the complexities of validating the belief in a God, that religion really deepens our knowledge of life. A less contentious word probably is *vision*. This means then that despite admitting that theists have much in common with secularists-and this is particularly true in higher education-they can still claim to be influenced by a vision not shared by secularists of what it means to be human. Because the religious context views creation as standing in a relationship with God, its understanding and practice are shaped by that conviction.

It is on this very point where the scriptures, be they Christian, Jewish, Islamic, Hindu, Buddhist, or others play a significant role.[23] For the scriptures capture and express in written form that religious vision of creation standing in a certain relationship to God. There are insights and themes which bring out this understanding. For example, this vision influences the Biblical writers in their approach to moral problems and sensitises them to certain values and colours their outlook and attitude to daily life. This is well illustrated in the Pauline writings. Paul talks of the baptised Christian as a new creature whose conduct ought to reflect this new mode of existence. If one checks Paul's exhortations and instructions, one will discover that they *follow* from his explanations of what it means to be a *pneumatikos*. What gave the early community its distinctive character was its faith more than the conduct of its members. The new life is not to be measured primarily by what Christians do, but by what they hope, believe and love.

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[23] In his *Lights of the World: Buddha and Christ, Dharma Endowment Lectures No.2* (Bangalore: Dharmaram Publications, 1997), Ninian Smart shows how inter-religious dialogue between Mahayana Buddhism, Hinduism, Islam and Christianity is not only possible but also can bring about harmony to human civilization while preserving the distinctiveness of the religious traditions.

There are other sources of this vision. The sacraments or the rituals and worship of the different religions highlight this relatedness to God because these do not make sense apart from this belief. To a great extent, the sacraments are a celebration of the awareness of being related to God.

But of course, that vision is at the same time a challenge. If one believes in that vision then one would be expected to live by it. One could call it *motivation*. In other words, why one ought to do certain things marks a theist off from the non-theist. Again, there is no claim to a higher kind of motivation, simply a claim that it flows from this religious vision.[24]

However, a further clarification is needed here because in wanting to be motivated by the religious vision of creation, theists have been accused many times (at times rightly so) of not taking this world and their responsibility towards it seriously enough. But this can happen only if one regards God as "being out there" uninvolved in daily affairs. But a vision that is prompted by a realisation of God's presence *and* involvement in our daily affairs cannot but take our humanity and creatureliness seriously.[25] In this sense, secularisation can be a welcome opportunity to re-think religious belief itself. Secularisation is a neutral historical process that was bound to come, a style of life that occasioned the ensuing progress of technology. "Man's coming of age" (to use a phrase of Dietrich Bonhoeffer) was to be expected. Secularisation, however, does not have to end in secularism for it could actually arouse genuine religious faith and a relationship to God from this new perspective. Grasping one's responsibility towards this world and this time, one could respond to the demands of the new understanding by re-thinking certain religious beliefs.

Turning now specifically to faith-based higher education, I should like to suggest that this religious context which provides a distinctive vision and conduct is its *ethos*. A number of essays in this book refer to this, either implicitly or explicitly. "Ethos" as used here is the specific context in which an individual or an institution finds itself and develops itself. The ethos, in the form of values, traditions, beliefs and so on, nurtures individuals or members. It is the distinguishing feature that marks off an institution. That ethos is articulated by the institution's vision, the over-arching understanding of itself

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[24] This point assumes, of course, the existence of a personal God, an issue which needs addressing in another context. My point here is that one's relationship with a personal God—and I would use the analogy of a loving relationship with someone—has a way of motivating us to act in such a way that it deepens that relationship. It may even lead us to do certain acts which we would not do otherwise.

[25] This point is developed further in the context of the challenge of suffering and evil in Marian Sia and Santiago Sia, *From Suffering to God: Exploring our Images of God in the Light of Suffering* (St. Martin's/Macmillan, 1994).

and what it stands for. It is that vision that articulates and drives its mission, the specific objectives that it has set for itself. Thus, while aligning itself with similar institutions, in itself a worthwhile goal, a specific university can nonetheless, through its chosen ethos, be distinctive and to some extent autonomous.

To sum up, the religious ethos of a faith-based higher education is its greatest asset. At the same time implementing it is its foremost challenge and issue. If it is successful, however, it will have made an important contribution to a secularised, mechanised, technological and globalised society that we live in today.

GABRIELLA PUSZTAI

PLACE OF RELIGIOUS CULTURE IN CENTRAL AND EASTERN EUROPEAN HIGHER EDUCATION

By studying the place for religious cultures in higher education through spatial and temporal dimensions, we met a broad range of concepts. On the one hand, there are views stating that denominations are not in the need of state-sponsored separate denominational higher education institutions. This is manifested in state Church and one version of the so-called cooperationist models (Schanda 2004). According to this hypothesis, higher education intuitions that own academic freedom allow scientific views on any ideological basis to exist, and the discourse of the different views results in rich and complete scientific knowledge. Consequently, denominational affection is expressed through theological trainings (Kern 2009). A version of this concept states that simultaneous units may exist within the same state-maintained institution in any general scientific field, especially in the case of ideology-sensitive disciplines (philosophy, pedagogy, etc.). Tradition may yet legitimate denominational institutions in this case as well, like in Italy, Belgium etc.

On the other hand, the theory reasoning for separate Church related higher education institutions utters that those denominations that are in minority, were repressed for long years or lack the religious freedom at state universities, are entitled to train their own intellectual generation, that is, denominational institutions are needed in every area of tertiary education. Moreover, there are unique fields of training (e.g. educational, social and healthcare trainings) within the entire qualification area that particularly important for denominations because of their special social responsibility. The extremely different logic of the radical separation model argues for separate Church related higher education institutions (Schanda 2004). The best example for this arrangement is the Netherlands. In the communist countries the general education-policy – impressed by the Marxist ideology that labelled religion as unscientific worldview– excluded religion from the state-maintained higher education institutions.

During the two decades of the transition, remarkable alterations occurred in this area in the post-communist countries. Even the most notable higher education researchers in the West consider yet this change only as a quantitative growth in one segment of the private sector and do not perceive the qualitative change of the situation (Altbach 1999).

Religious individuals in higher education

Thanks to pluralism as developed after the change of the system political system, actors of the academic community could openly express their religiosity. Though, despite growing awareness of human rights in Central and Eastern Europe, old reflexes are still alive. Religious intellectuals in the academic world are afraid of potential disadvantages, as manifested in the recent research about religious faculty members (Tornyi 2009). This could be explained with the composition of the group of the most distinguished faculty members, because the nurturing of the novices is usually determined by the dominant views (Bourdieu 1988). Similarly to the Western-type of higher education, the most influential subculture of academics is committed to the transmission of secular values also in Central and Eastern Europe (Berger 2008). During the decades of communism the promotion of higher education tutors was adjudged on ideological basis, scientific achievement (researches, publications) was effaced by political reliability and atheist behaviour. According to some researchers this phenomenon remained a predominant feature in the institutional climate of higher education in post-communist countries (Smolicz et al. 2001). After the change of political system, personnel were not substantially replaced in the academic sector, except for East-German provinces (De Rudder 1997). The faculty members and young researchers with alternative worldviews partly possess not enough cultural and social capital to come out from the catacomb-existence, and on the other hand they do not encourage themselves to compete with prominent counterparts.

There is a different tendency in the young generation. On the basis of student surveys we discovered the religiosity of university and college students more or less exceeded that of the whole youth cohort (Doctór 2006, Pusztai 2009). Despite the fragmented patterns of institutional religious education, their religious practice seemed to become more intensive during their studies in higher education (Pusztai 2009). The culture of academic community can be differentiated according to disciplines and learning directions. Thus, there are two opposite poles in the field of worldviews as students in humane sciences are more likely to have regular religious conviction and practice, and students in sciences are less often religious (Turunen 2007, Pusztai 2009). However, we have to admit that generally, even now, there is a remarkable extent of missing answers when investigating religious issues, particularly in the dimension of institutional belonging. Youth religiosity is characterized by individualization, separation from traditions of the churches (Tomka 2006), and syncretisation, namely, the intermingling of traditional religious and esoteric elements (Rosta 2007). Anyway, we can state that students who practice their religiosity are characterized by special attributes. Their religiosity has a significant effect on their social context in

higher education as on the different levels of education (Kozma 2005, Fényes 2008).

The detected special future prospects and family planning patterns were the most specific features of religious students. Not only the willingness for having children and marrying were greater among religious students but also, they considered both more important than their peers. Establishing a family as well as having children was planned before building their career (Engler & Tornyi 2008). We revealed similar differences at the attitudes and intentions towards work. Religious students have a fairly coherent image of work, in which the central elements are responsibility, helping others, social usefulness, dealing with people and team work. Students however who did not experience determined religious education and do not belong to religious communities, considered advancement in career, prospects for promotion and high salary predominantly important (Pusztai 2007, 2009). Religious views of students were reflected by the fair academic behaviour and they proved to have stable and relatively standard norms and a high level of moral awareness (Flere 2006, Barta 2010). In the same time there is a risk that traditional views and locally routed future-plans of religious students block them to take part in student mobility.

Students' religiosity influences not only their individual attitudes and future plans. Public behaviour of religious students seemed very different from their counterparts. Though all post-communist societies struggle with declining public involvement that was discredited during the previous political era and intense disillusion that occurred after the transformation, religious students show stronger interest in the public domain (Pusztai 2008, Pusztai 2009). Further on, according to current studies – although religious students have less cultural capital, than their expressively non-religious counterparts – the density of religious students, greater proportion of persons, who display more embeddedness in the campus community, increase the probability of the academic orientation and generalized trust as dominant patterns (Pusztai 2010). We can conclude that religious students represent a constructive subculture within campus cultures in our region, but they personally do not benefit significantly from this ethos.

Religious communities in higher education

Church-related universities and colleges can be defined as value- and culture-conveying institutions for religious communities. The modern establishment of independent Church-related higher educational institutions that offered broad training sessions was sponsored by new or renascent states (Catholic University of Lublin, Catholic University in Ružomberok) or by

local and regional governments that rivalled with nearby regions having different denominational higher education (Partium Christian University, Ukrainian Catholic University). The reason of this support was the demand for connecting national and denominational identities, formulating educational-policies that suited regional identities and intellectual regeneration following previous national and religious repression. Religious communities serve not only their own interests but also undertake responsibility for the problems of wider social contexts. During the restructuration of higher education, Church-related institutions became overrepresented in those training directions that prepare for professions to promote social inclusion of minorities and the disadvantaged.

The laws of 1990s granted in the region the right to religious communities to establish higher educational institutions. There is a difference between post-communist countries regarding the range of potential maintainers. In Orthodox countries, as a rule churches cannot establish higher educational institutions themselves. As a result of that churches maintain universities and colleges through specialized foundations. In Orthodox countries, the state does not finance them, in spite the fact that Church properties were nationalized in the region following World War II and during the communist era and restitution occurred at the best partially. As a result of that churches have no sufficient financial resources (Szolár 2008).

To be able to differentiate Church-related institutions from other types of the higher educational sectors, we can consider other aspects – control, mission, social function, and social-contextual categorization – to be examined. This would be important as different combinations of financing and control exist parallelly in private institution statistics. The financier is not always the same as the controller (Levy 1992), so it is worth to distinguish institutions that are profit-oriented and financially private in the economic sense, and those which are financed by the state but operated by private bodies, among them by churches. Previous researches had already proven that within higher education, there is a firm borderline between the state-accredited and state-controlled (thus state-funded) sector and the market-focused, profit-oriented, self-funded sector that is loosely or partly controlled by the state (Szemerszki 2006, Tilak 2006).

The term of control includes responsibility for the work of the institution, the goals, principles and content of operation. We review the self-images of these institutions which makes us capable to define Church-related higher education more tangibly. The most notable dimension is the articulation of concrete and unique goals of the institution; we study mission-statements accordingly. If we analyse the mission-declarations of institutions of higher education, we can conclude that responsibility for mankind is

generally among the distinctive goals of Church-related institutions of higher education. In Western Europe, this manner is interpreted as necessary prudence and responsibility for the benefit of academic research and developmental work.

Another differentiating character of mission-statements is the emphasis of freedom of research and thought, against universities that are subordinate to state or market demands therefore depend on politics and commerce. In addition, denominational institutions stress openness because of student recruitment. The third important element is the concept of personality development, which is broader in denominational establishments than in secular universities. This is done with the intention to prepare students not only for effective career but also for meaningful and rich personal life. On the basis of all these, we can say that Church-related institutions are private higher educational institutions that convey special values from the perspective of a particular mission (Szemerszki 2006).

We find the same thoughts and values among the goals of Church-related higher educational institutions in post-communist countries but their identity is complemented especially with the emphasis of intelligentsia-training for the target community. This concept is hard to capture and can only be explained with reference to the given socio-historical context. The term intelligentsia is peculiarly expanded in this region. It is a social category: an order, a workgroup, a "new class" (Szelényi, King 2004). Moreover, a special role-expectation is associated with the term of intelligentsia due to cultural traditions of the region which has been fighting against underdevelopment for centuries. According to this role-expectation highly qualified people should take the responsibility and fulfil the special mission for their communities. There were debates about the social-scientific use of the term, but it is still often used by minority communities to interpret white-collars' role in society (Fónai et al. 1995). The national, ethnic or religious minorities of the region aim to establish educational institutions to be able to struggle against discrimination and underdevelopment and to preserve their identities (Kozma 2003). Hence, Church-related minority higher education institutions of this region are established to satisfy the educational needs of a cultural minority and to validate their interests (Geiger 1985) or to take part in the cultural plurality of democratic societies.

The career of the educated members of minority groups can often be characterized by individual career aspirations and not by devoted people once they have obtained the appropriate qualifications (Fónai et al. 1995). Thus, it is important which extra elements are included in the curricula compared to non-Church-related higher educational institutions, which prepare students for this special role. As a result, broader material in addition to professional training is a

recurrent motif in the narratives of Church-related higher educational institutions. It is significant whether the interpretation of the training material and religious spirituality is desired and realized or religious content is conveyed only through separate subjects, co-curricular or extracurricular activities. This raises the question of the selection of the teaching staff of Church-related higher educational institutions, to be precise, whether definite religious commitment is a prerequisite or benevolence is enough.

The mission-declarations of denominational institutions of the post-communist region emphasize the religious interpretation of training material more than in similar institutions of Western-Europe. This is important because most lecturers at state universities train according to a partly eroded, with other ideas and concepts intermingled, but in their character basically Marxist or post-Marxist principle. This approach is euphemistically called as "ideologically neutral".

Contemporary higher education institutions promise easy going student life at all campuses. A common feature in the mission-declarations of Church-related higher educational institutions is the unique interpretation of university community and community life. In the centre of this, the connection of the student and his/her professors is governed by the principle of universal human dignity. Besides, co-ordination and mutuality are emphasized. This is realized in a strong personal concern towards students (Pusztai 2003, Burghardt 2010). Obviously, this supposes the existence of a special behaviour of the teaching staff. In documents, the key expectations towards teachers are responsibility for the institution, trustworthiness and commitment.

To be able to formulate the proper definition of Church-related higher education, we take into account the training supply as well. Obviously, it is a significant issue whether we can detect a specific training profile of Church-related higher educational institutions in the region, as Church-related universities operate with broad training supplies worldwide. It has been observed that the only older Church-related university of the region (Catholic University of Lublin) offers broader training supply whereas the newer ones operate with narrow training supplies – apparently owing to their younger age and more limited resources. However, some peculiarities may also be detected. Newly established Church-related higher educational institutions do not offer economic and business training, however, pedagogical and social training is operated everywhere. Pedagogical, social and healthcare training profiles suit the social responsibility of the churches, which forms the basis of their mission. It is extremely important in the region stricken by deep economic and social crises. Judiciary qualification is an engaging issue, which is aimed most often in addition to the above mentioned core training profile. According to our researches, on the one side this can be explained by the

institutions' attempt to preserve traditions. Besides they attempt to educate religious élite on this field to erase the disadvantages of the former communist education-policy. This affected the strategically and politically important judiciary training and traces could not be eliminated completely after the political changes (for example, repealing the accreditation petition for judiciary training of the Partium Christian University of Oradea) (Nowak 2010, Szolár 2008).

To be able to discover the social function, we identify the social groups that are in connection with educational institutions as autonomous, intentional actors. In the framework of an attempt to define Church-related higher educational institutions and identify the internal structure of private education it is a vital question whether the students at Church-related higher educational institutions have distinctive social background indicators. Earlier studies have already proven that the students in Church-related higher education have specific motivations for their choice of educational institutions and that the spirit of the institution is of capital importance with regard to school choice (Szemerszki 2006).

Easily identifiable social and cultural groups are interested in the establishment of these institutions. Their interests are represented by churches (Tomka, Zulehner 2000, Pusztai 2006); therefore the establishment of Church-related higher educational institutions may be considered as a sign that churches became distinct social-political actors after the years of transition (Tomka 2007). Accordingly, churches in this context refer both to the groups of society that are organized for the same interests and the institutional structures that lobby for and convey these interests (Pusztai 2006). Overall, we conclude that Church-related higher educational institutions can be identified on the basis of mission, social function and social-contextual categorization.

Internal and external conflicts

Higher education is generally characterized by a relatively open goal-system, loose control-mechanisms and high fragmentation. Church-related higher education has multiple connections with international, national and local governments, founding communities, interested youth groups, their students, academic and buffer organizations, as well as every level of organisation of their churches. All of the above mentioned corporate and individual actors have their own interests, and expect higher educational institutions to fulfil their own values and requirements, respectively. The most special of them are the expectations of churches as maintainers, who desire that staff should agree with religious views, are interested in the admission of

religious students, and religious contents should be integrated in curriculum. Some elements of the diverse requirement-system can overwrite one another, and the multiple connections may cause internal and external conflicts as well (Jencks, Riesman 1968, Dee et al. 2004).

Conflicts may inspire organizations to foster their improvements, thus it is worth to identify them. The relatively young Church-related higher educational institutions of the region do not have rigid structures, so theoretically, they may alter effortlessly. The denominations of this region did not pass through changes similarly to Western-Europe, as repression conserved them. Obviously, it is pointless to return to the higher educational concept of pre-communist area, so they had to synchronize several – so far unidentified – expectations in the new field of force (Szolár 2010, Rozanska 2010, Prochazka 2010, Olekšák et al. 2010).

On the one hand, expectations originating from the denominational character of institutional missions may conflict with expectations aiming to achieve academic accuracy. According to the mission of Church-related higher educational institutions, the majority of the teaching staff and administrators should agree or at least conform to the religious views of the given denomination while high-quality academic performance is also expected from them. Prioritizing the two types of expectations is a difficult question everywhere but it is especially problematic in our region, where confessed piety was disadvantageous with respect to research supports, publicizing possibilities and acquiring academic degrees until the years of transition. If academic aspects are taken to the fore, the development of a more secular institutional spirit is unavoidable. Both the academic freedom of professors and the individual images of tutorial styles, which is often the source of peculiar professorial charisma, belong to the ethos of traditional universities. However, Church-related higher educational institutions do not require a group of diverse intellectuals; rather, they would build a teaching staff unified by an expressed common identity. There are two possible options for this controversy: hiring reputable, international scholars or team-players with tutorial identities that are committed to institutional goals. In post-communist countries, the expansion of higher education passed late and extremely fast, hence lecturers with academic degrees are deeply lacked. Academic oligarchy controls the approval of the highest scholarly degrees here as well, thus several new institutions cannot command a sufficient number of qualified lecturers, and rather, they pursue prominent professors who work at multiple institutions simultaneously (Pusztai 2003, Pusztai, Szabó 2008, Pusztai, Farkas 2009). The image of this lecturer who travels and provides services temporarily cannot be compliant with Church-related higher education.

The ratio of religious lecturers is an issue everywhere but the question of lecturers at those institutions that were taken over or taken back from the state is also raised in our region. It is hard to balance between loyalty and servility in a region, which was lacking civil commitment. The conflict of academic freedom and denominational mission may be polarized if clerics obeying to Church hierarchy are employed as teacher-researchers at higher educational institutions, as the hierarchical organizational concept of denominations collide with the fragmentation and organizational autonomy of higher education (Heft 2003).

In the evolving higher educational sector of the region the administrator of a Church-related institution is the key figure of harmonizing the interests. The administrator stands at the intersection of external and internal fields of forces, prioritizes goals and applies different strategies to resolve interior conflicts. This is an even more complex task than the already difficult duty of secular executives. Specialized literature describes several strategies for managing Church-related institutions. Selecting the appropriate strategy is influenced by the cleric or lay nature of the administrator, the duration of experience and the size of the institution (Dee et al. 2004).

On the other hand, the second group of conflicts originates from the disagreement between denominational mission and state expectations. Institutional and departmental autonomy had been a fundamental characteristic of universities for centuries. The higher education of the region had just disengaged from the strict constraints of communist education-policy; it found itself in a worldwide changing system of higher education in which earlier academic autonomy and freedom was limited by states and international organizations (Altbach 2003). The space of higher educational institutions was restricted by extended governmental control. Secular obligations and unified standards are the most aching conditions for Church-related institutions while maintainers usually expect them to enhance their denominational, religious identities. The question of centralization is an extremely sensitive question for Protestants due to the well-established tradition of autonomy (Pusztai 2003).

In preserving their images, Church-related institutions are threatened by isomorphism, which is even more typical to higher educational institutions undergoing uniform structural changes worldwide (Szemerszki 2006). The state that assesses performance and maintains institutions establishes conditions that standardize institutions which may lose their genuine images. The realization of the Bologna-process happened slavishly in the region thanks for the reflexes inherited from the communist era (Kozma & Rébay 2008, Pusztai & Szabó 2008). As a result, a stern, centralized curriculum was

created and denominational teaching may occur in the everyday practices of institutions especially hard.

However, the "assessive" state of modern higher education policy struggles to emphasize, particularly in this region, that it has dismissed communist methods. It handles Church-related institutions especially gently, so those have more space against state control to establish organizational identity and strategies for the future as compared to non-Church-related institutions. The principle of subsidiary, which is originated from the organizational traditions of western churches and is preferred by the states of the European Union, may offer an applicable strategy to guard against the pressure of state centralization and may also serve as reference point against intervening into institutional authorities (Kozma & Rébay 2008).

It also causes significant problems that religious communities with diverse educational traditions were taken under state control due to the several major reorganizations of state-borders in the region. Subsequently, state laws were modified according the educational roles of majority denominations after the transition, which may hinder the educational attempts of minority denominations. This situation characterizes the non-Orthodox minorities in Romania and the Ukraine whose Church-related higher educational institutions do not receive state support, thus those are considered private in terms of funding as well. These groups are often ethnic minorities, which means that their Church-related higher educational institutions constitute the only way to study in their mother tongues (Murvai 2008, Szolár 2008).

The third type of conflicts originates from the disagreement of Church-related identities of institutions and the recently dominant market values. The region's market-economy emerged as the result of a non-organic development through a redistributive economic system, for which the majority of population was unprepared in terms of business competencies and financial resources. As the standard of living of most families undersized those of the West, they could not invest significant money in their children's education. Due to the effect of academic capitalism, students are increasingly considered as consumers in the higher education of the region. Institutions strive to sell their trainings as products and, therefore, the ratio of places where students pay tuition fees has been increased (Szolár 2008). This endangers the principle of social justice, which is considered fundamental by the social message of the churches. It would be necessary to support the disadvantaged youths with Church funded scholarships, student hostel or travel allowances sponsored by the churches. However, Eastern and Central European societies lack religious bourgeois elites and institutions are not supported by sponsors and alumni such as in Western-Europe or in the USA.

The emergence of market logic expects higher educational institutions to conduct researches and offer trainings that can be utilized in labour markets and in economic-technical developments. The number of students who are interested in economics, business and informatics has increased, thus institutions gladly run these fashionable programs. However, the higher educational approach of Central and Eastern European denominations is not influenced by such trends (Szemerszki 2006).

As the different institutions compete for students, universities and colleges attempt to prove their best. In their advertisements, they promise enjoyable campus-life, modern, consumer lifestyle and infrastructural improvements (net café, fitness centres, and student hotels). The concept of Church-related higher educational institutions focuses on less commercial but rather pastoral and community-building values. It is a question how they are able to address the youths of the region who dominantly follow consumer values. The qualitative approach of student recruitment is in contrast to the market-oriented quantitative approach. Higher educational institutions could either ideologically filter the applicants or accept all applicants providing religious education for them (Pusztai 2009, Pusztai & D. Farkas 2009)

Having reviewed the conflict sources that may originate from the diversity of educational policies, it is obvious that it is worth to study the identities of Church-related higher educational institutions and their strategies processed during this turbulent time in higher education. Subsequently, the present research primarily focuses on the new Church-related higher educational institutions of the region and does not apply historical statistical data for its conclusions.

Search for inner organizing paradigms

Despite the general trend of diverse campus cultures in higher education (Harper & Quaye 2009), according to our starting hypothesis, Church-related universities and colleges could show analogous character. Previous researches showed that Church-related universities and colleges could be typified. As for typology of inner organisational character and culture naturally denominational belonging have a major effect. As Jencks and Riesman (1968) revealed, Protestant campuses slowly and gradually lost their religious images due to the professionalism in academic society, while Catholics managed to save their religious climate.

Naturally, social scientists would like to know, what is the *differentia specifica* of Church-related higher education. To understand the main feature of the organisational culture of these institutions, we collected and analysed the *organisational sagas*. According to Clark, ,,an organisational saga is a

collective understanding of unique accomplishment based on history of a formal organisation, offering strong normative bonds within and outside the organisation" (Clark 1972: 178). First time, sagas were analysed in the Church-related universities of the USA. It proved an extraordinarily sensible research approach because the study focused on all components of the improvement of institutional development, on personnel, on the program, on the external social base, on the student subculture and the imagery of saga inside and outside the university and college (Clark 1972: 181).

By joining the international researcher group (Religion and Values Central and Eastern European Research Network), we tried to collect the above mentioned organisational sagas and characterize the Church-related institutions of the region. The second fruitful theoretical frame proved to reveal the inner organizing paradigms. The concept is based on the dimensions of Benne (2001), who considered „the Christian story" an unsurpassable organizational saga, and tried to find the specific fields of similarities and differences among faith-based institutions. He investigated Church-related universities and colleges according to nine dimensions of organisational culture (relevance of Church vision, inclusive-exclusive rhetoric, membership requirements, religion/theology department, required religion courses, chapel, ethos, and support by Church, governance). In his research, it turned out that there are four basically different types of inner cultures regarding the organizing paradigm. At the so-called „Orthodox" institutions, the Church vision served as the only organizing paradigm, at "critical mass" institutions, it was the dominant (but not sole) paradigm, and the last two types were more or less characterized by secular sources as organizing paradigm.

Towards assembling the Central and Eastern European puzzle

As we decided to prepare our recent volume, in the post-communist context, we had to handle the outlined dimensions in a flexible way but it seemed that the following dimensions are determining and they grip the most important areas of institutional cultures: the role establishing (Church and civil actors) and professional academic actors in organisational development, social and religious background of admitted students, relation to ethnic and regional identity, influence and function of clergy, religious contents of education (curriculum and co-curriculum) as well as institutional commitment and the academic achievement of faculty. In the first 11 chapters, we present the country-based interpretations of the investigated type of higher education to offer a chance to understand the speciality and the common features of faith-based institutions in this region. In order to show the status of Church-related higher education and reveal their local meanings, we aimed to find

researchers with experience and special sensitivity on issues of higher educational research and on research in sociology of religion. We asked them to interpret the question of the role of churches in higher education within the context of a particular country or region.

Only the first stage of the collective work is finished yet. According to basic orientations, the establishment of the most recently founded institutions of the region was partly based on the same effort as the Western European historical type. It was encouraged by religious communities to support intellectual regeneration following the political repression. On the other hand, the investigated institutions were established to fill the gap in higher educational opportunities of students from peripheral – and rarely the mostly religious – regions where churches were considered to offer the sole vision to avoid socially disadvantaged status. The organisational paradigm of the new Church-related universities and colleges was influenced by two main resources. The impact of religious sources on institutional culture echoes the Benne-typology. On the predominantly religious or secular part of the field, it can perceive differences according to the attitude to ethnic and regional identity questions. It is necessary to highlight that – despite the fact that ethnic and denominational identities turn up in combination in the region – this does not result in ethnic isolation. Rather, this establishes the climate of a definite international openness through the sense of universal membership of a religious community. It is a very dynamic field, and after the first steps of institutional development, the institutions started to build institutional networks which span over ethnic borders (Fekete 2008). It is apparent that the ideal-type of Church-related higher educational institutions is the entity in which their impact on preparing people for the intellectual role to mediate between nations prevails.

As far as the contents of education at the investigated institutions are concerned, the preferred areas of higher studies are the ideologically most controlled and socially most closed and selected trainings and studies, which suit the traditional public responsibilities and roles of churches. As for the extracurricular activities, they have an expanded role-concept about the development of personality. They consider not only the formal tools in education but informal opportunities are also very important and this goal is usefully served by non-official faculty-student communication structures as well. But some of the new institutions confronted the problems of survival and the growth, from which excel the problem of religiously and academically inappropriate or heterogeneous composition of faculty and student groups as well as difficulties in financing and accreditation (Pusztai & Farkas 2009).

We present here our findings about religious culture in mostly state-funded and controlled higher education. It has also several difficulties because

of the almost two-decade-long, permanent changes of the field, thanks to the overdue student expansion, restricted financing policy and internationalisation of curricular and research requirements. In a few countries of the region, separate Church-related higher education institutes do not work and students intending to attain religiously-based training have the only option to choose integrated faculties. To discover whether the above mentioned academic freedom and equity of scientific views on any ideological basis exist, we wish to reveal the situation and role concept of the theological faculties integrated or reintegrated in the state universities of the post-communist area.

These institutions too are challenged by the academic and social contexts. In a second set of studies we highlight lifestyles, values, norms, moral attitudes, and adult education opportunities of religious students. These papers aim to find answer to the question of what we consider the contribution of religious individuals to the Eastern and Central European campus cultures. We devoted the highest attention to student moral issues. In doing so we wish to consciously confront the oversimplified paradigm of higher education and its single-dimension image of students. This oversimplified image considers young people as consumers or as products that can be sold in the labour market fast and in huge quantities. The following papers wish to contribute to map whether the social context dominated by religious youth and the personal religious identity or practice has an effect on general moral questions, attitude to academic integrity, life style, the consumption of time, plans for the future, and the expectations towards the higher educational institutions of the region.[1]

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CHURCH-RELATED HIGHER EDUCATION ON THE SYSTEM LEVEL

ÉVA SZOLÁR

ROMANIAN CHURCH-RELATED HIGHER EDUCATION IN COMPARATIVE PERSPECTIVE

The purpose of the paper is manifold. The first aim is to create a *framework for analysis* or *to map the landscape of Romanian Church-related higher education institutions*. The second is to answer the question *how the existing education policies, societal and cultural trends will determine the identity, mission and operation of these institutions*. In the first part of the paper, we review the history and the traditionally existing modells of Church-related higher education institutions, which create an understanding for the challenges faced by them nowadays. Once we fullfil this objective, we continue with the presentation of educational movements after the collapse of communism, the expansion and dimension of religious education, which provide basis to the classification of these institutions. Finally, we review the legal status, governance and financing, the training structure of Church-related higher education, which is followed by a short account on the Europeanization and of the sector. The comparative perspective there means comparing across time, institutional patterns and organizational cultures.

Historical Background

The profile of Church-related higher education cannot be understood without a short overview of regional and denominational differences, which give rise to traditional models and visions of higher education. This section of the study has two objectives. First, it presents the changing landscape of the "sector" on *various ideological and political contexts*, and second, it outlines the *recent history of Christian Church regarding higher education*.

The Romanian nation state can be divided – historically and recently – into two main political regions (Transylvania and Old-Romanian territories) with different denominational-cultural aspects and higher education models. The Transylvanian region can traditionally be characterized by *multiculturalism, multilingualism and multiconfessionalism* (Protestants, Roman and Greek Catholics, Orthodox and from the beginning of the 20th century, Evangelical churches) which was dramatically changed and stressed toward uniformization only in the 20th century (the formation of the new nation state and identity; socialist homogenization and state-governed secularization).

Table 1: *The population of Transylvania by nationality[1], 1910-1977 (thousands)*

Year	*Total population*	*Romanians*	*%*	*Hungarians*	*%*	*Germans*	*%*	*Others*	*%*
1880	-	-	57.8	-	30.2	-	9.3	-	2.7
1910	5263	2830	53.8	1664	31.6	565	10.7	203	3.9
1930	5548	3207	58.3	1353	24.4	540	9.7	294	5.3
1956	6232	4081	65.5	1558	25.0	373	6.0	162	2.6
1966	6719	4559	67.9	1597	23.8	372	5.5	191	2.8
1977	7500	5331	71.0	1651	22.0	323	4.3	205	2.7
2002	7 221	-	74.6	-	19.6	-	0.73	-	1.5

Source: Flóra, 2004: 84, Varga, 1988.

Table 2: *The population of Romania by religion, 1992-2002*

	2002		*1992*	
	Total	%	Total	%
Orthodox	18.806.428	86.7	19.802.398	86.8
Roman-Catholic	1.028.401	4.7	1.161.942	5.0
Greek-Catholics	195.481	0.9	223.327	1.0
Calvinists	698.550	3.2	802.454	3.5
Lutherans (Augustinian)	11.203	0.1	39.119	0.2
Lutherans (Synod-Presbyterian)	26.194	0.1	21.221	0.1
Unitarians	66.846	0.3	76.708	0.3
Baptists	129.937	0.6	109.462	0.5
Pentecostals	330.486	1.5	220.824	1.0
Seventh Day Adventists	97.041	0.4	77.546	0.3
Evangelical Christians	46.029	0.2	49.963	0.2
Evangelical	18.758	0.1	-	-
Others	201.230	Approx. 0.9	149750	Approx. 0.5
Without religion	13.834	0.1	24.314	0.1
Atheists	9.271	Under 0.1	10.331	Under 0.1
Non-declared	18.492	0.1	8.139	Under 0.1
Total population	21.698.181	100	22.810.035	100

Source: Romanian Census 1992 and 2002.

In this period, Church-related higher education has been operating in *theological seminaries, academies and institutes* with a primary orientation toward-the training of clergy. Originally *discipline-centered*, *specialized colleges* (vocational) existed only for training primary school teachers but they were run at secondary level, and additionally, a few number of academies for *professional training* (predominantly law) also operated under the organizational umbrella of Protestant and Catholic Church. Those forms of Church-maintained

[1] The national and religious distribution of the population of Transylvania is traditionally similar: ethnic Romanians are mostly Orthodox, or Greek Catholics; ethnic Hungarians are either Roman-Catholics or Protestants (Calvinists, Unitarians, Lutherans,); ethnic Germans are mostly Lutherans.

institutions – universities and liberal arts colleges – with a comprehensive training structure, which are acquainted in Western European and the Anglo-Saxon system, historically did not exist in this part of Europe. However, there were some fruitless attempts to establish *interdenominational universities*. (Szolár 2008)

In Transylvania, Church-related higher education institutions are traditionally conceived as a mirror image of *ethnic and religious identity* and *distinctiveness*, where the promotion of these institutions was emphasized not only on theological, but on *linguistic and cultural grounds*. These experiences in value-pluralism and multiculturalism evolved viable strategies and practices through the coexistence of several Church traditions and their institutions. Opposite to the Transylvanian experience, in the Old-Romanian territories we can meet a *homogenous* and *uniformal* environment, in terms of the national (Romanian) and denominational (Eastern Orthodox) perspectives. Orthodox theological education functioned at secondary level, thus we can report their vision in higher education only after the reform of seminaries (gradual upward academic mobility), which began in the 20th century, and was extended to all institutions only after the collapse of socialism. The first universities (University of Bucuresti, University of Iasi, and Ferencz-József Royal University) in Transylvania and in the Old-Romanian territories were founded in the 19th century by the state, but they were construed, originally, as secular institutions, exclusively for the training of laity, without theological education. However, on the basis of pressures drawn by churches, and additionally, the ideological interest of the state to expand their control over churches, some previously independent theological institutions were integrated (or in some cases affiliated) to state-universities.

After the unification of these different historical regions under the new Romanian nation-state (after 1920), the *educational and administrative philosophy* was changed on the basis of the French-model, which possesses the following recognizable features in this period:

1. Highly secularized and laicized higher education system.
2. The establishment of several discipline-centered and specialized institutions.
3. The gradual pressing back of Church-related theological higher education, especially that of national minorities.
4. Centralized educational governance, strong state-control over the political and ideological issues in private and public education.
5. High state-control over decisions regarding the sector, where churches may appear only - if at all - in the consultant position (e.g. there are no agreements between the churches and the state related to education), Only the Vatican was able to close the Concordat in 1927 with

Romania and stabilize the Church to found and run denominational institutions)[2].

This educational policy concept "triumphed" and became completed by the socialist dictatorship when the entire higher education system was forcefully laicized and secularized. Atheism was imposed by the state and taught in such compulsory courses as "Scientific Atheism" or "Scientific Socialism", and the *freedom of conscience* or *religious freedom* (declared in 1568 and practiced for centuries in Transylvania) became "unknown" terms in political-administrative thinking. Due to these processes, the entire scientific and higher education community seceded from religion, democracy and value-pluralism. Between 1948 1989, only a few Church-maintained theological institutes remained exclusively for the training of clergy in a very narrow structure for the main Christian churches (in the meantime, established Evangelical communities and the Greek Catholic Church were declared illegal).

The Dimension and Classification of Romanian Church-related Higher Education after 1989

The fall of the communist regime brought the transformation of society, political structure and educational policies as well. Secondary and higher education reforms started immediately after the revolution where one of the main priority was the *content and curricular change* (Bîrzea 1995, 1996) with the *reintroduction of religious courses*. Similarly, the Constitution reintroduced religious freedom and the right for free affirmation of religious and national identities, which made possible the return of Christian churches into *public sphere and education*. One of the main promoters of the expansion of Church-related higher education was the *ideological change in the higher education policies* and the previously *restrained educational expansion*. International financial organizations pressed the Romanian governments toward the *liberalization* and *reintroduction of private stake* in higher education. This movement radically changed the entire institutional context, and from the aspect of Church-related higher education, we can report a transformation without precedent. Some *(Western, Anglo-Saxon) institutional types* were established that were unknown antecedently in this part of the European continent, for example, Church-related liberal arts colleges, Bible colleges and finally, partly-comprehensive, teaching universities. The most important generator of the increasing number of institutions was the reduced and state-controlled higher education enrollment under socialism according to Table 3.

[2] However, as Nóda (2002) argues, this Concordat was overwritten by the subsequent laws of central state governance (e.g. regarding teaching language, private schools etc.).

***Table 3**: Gross enrollment ratio – tertiary level – Central and Eastern Europe*

Country	*1985 (%)*	***2001 (%)***
Romania	**10**	**55.5**
Bulgaria	18.9	40.1
Czechoslovakia	15.8	29.8 – Czech Republic 30.3 - Slovakia
Estonia	24.2	36.4
Hungary	15.4	59.3
Latvia	22.7	39.8
Lithuania	32.5	64.3
Macedonia	24	59.1
Poland	17.1	24.3

Source: Slantcheva 2007, 59.

Democratization occurred not only in student enrollment, but in the expansion of educational programs offered by Church institutions. The most significant difference in this respect, compared to the pre-communist period, can be found in the *increased engagement for training of laity* in several liberal arts and professional areas, and in few vocational program offers. These colleges and universities of lay education function as *independent institutions*, with *private legal status* in Romanian legal terms. Their primary focus is on teaching at undergraduate level, and as higher education communities, they can be characterized as *small- and medium-sized* institutions.

After 1989, we can obeserve *three different movements* in Church-related higher education, which transformed the profile of the sector:

Integration: After the political transformation, secularized independent theological institutions were resettled to churches, in addition, faculties and institutes were founded as well. The autonomous institutions are of Orthodox, Greek and Roman Catholic nature and they chose to be integrated into the state-system of higher education (state universities), as theological faculties with a very limited number of exceptions at the time (e.g. Theological Academy of Gyulafehérvár/Alba Iulia). Protestants choose to sustain their relative autonomy from state controlled education.

New-born independent institutions: Several new independent discipline-centered (theological) and partly-comprehensive higher education institutions were founded that belong especially to traditional and Evangelical Protestants. These are unusual in the Romanian educational system and they follow the "educational logic" of Atlantic-type establishments: residential or local initiatives; community colleges, university-colleges and teaching-intensive universities for the laity and religious education of Congregational, Presbyterian and Episcopal churches.

Bible college movement: Immediately after 1989/90, there was a great "explosion" of Bible colleges (affiliated exclusively to Evangelical Protestants), but the enactment of the 1995/84 Education Law and accreditation[3] pressures have moved them to the margin of educational system as the majority of them could not be authorized for legal operation. However, some institutions survived this attack as they were able to make compromises regarding their operational (for example, to transform to a university) and curricular aspects. Nowadays, a small number of Bible colleges still exist that are not recognized by the state and without degree-granting rights. Some of them offer education through one- or two-year programmes, as they are affiliated to foreign institutions through which they are able to provide degrees.

By taking into consideration the above mentioned aspects of educational change, we can classify Church-related institutions into the following types:

Theological faculties: these are exclusively state-financed units of public universities, and are governed at unit-level on the basis of the legal framework elaborated by the state, where churches have control position at faculty-level. They provide education on undergraduate and graduate level in theology and its branches, especially in the training of priests, teachers of religion (didactical theology) and social workers (social theology). Their size is diverse, however, generally they fit into the small-sized category with a student body of 40-250 people.

Theological institutes and divinity schools: these are private, Church-sponsored small institutes for the theological education of priests, teachers and social workers, where governance is formed – usually – by churchmen and religious lay academics. They provide university-level degrees, but there are graduate studies in a more narrow structure than at public universities. Recognition has two sources: (1) state accreditation by law, and (2) a. obtainment of state authorization for legal operation, and b. accreditation by an international association or board of Church colleges and universities (for example, in the case of Catholics, Adventists, and Pentecostals). In other aspects, they are similar to theological faculties.

Church-related universities: There are only two Church-related universities in Romania but these are in the most problematic position. A Calvinist liberal arts college and a Baptist Bible College were the predecessors of these ethnic and religious minority institutions, which were transformed into universities between 2000-2003. They operate under private legal status, co-funded by

[3] In Romania, the accreditation of higher education institutions occurs in two phases: (1) Peer-reviewed accreditation – „permission for functioning" – through an idependent board. (2) Institutional accreditation by Law through approvement by the Romanian Parliament.

churches and non-Romanian public sources, and are governed predominantly by lay professionals and lay believers. They focus on teaching, with some isolated research activities, and provide education at undergraduate and graduate level. The diplomas are state-accredited by law. They grant degrees in semi-professional, vocational and liberal arts education.

Table 4: *The main features of Church-related universities*

Name	***Partium Christian University***	***Emmanuel University***
Location	Western Romania, Oradea city	Western Romania, Oradea city
Year of Establishment	1990	1991
Type of Established Institution	Community liberal arts college	Bible college
Parent-Church Tradition	Calvinist	Baptist
Changing Institutional Type	2000 (becoming university)	2003 (becoming university)
Identity	Christian, non-sectarian	Christian, non-sectarian
Legal Status	Private	Private
Sponsoring Organization	Foundation	Foundation
Training Structure	Partly-comprehensive	Partly-comprehensive
Level	Undergraduate and graduate	Undergraduate and graduate
Education for	Laity	Laity
Financing	Mixed (public and Church funds)	Church funds
Governance	Mixed (secular and religious)	Mixed (secular and religious)
Size	Medium	Medium

Source: own table

It is difficult to estimate the share of the above classified Church-related institutions and units in the entire higher education system, since their legal status (private) masks the Church contribution. Based on our calculations (see Table 5), we can estimate the ratio of Christian[4] institutions only with the number of units recorded by the Ministry of Education.

[4] No information is available on other denominations' higher learning perspectives.

Table 5: The *typology of Church-related higher educational institutional in Romania (%)*

Denomination	Theological faculty at one public university	Independent theological institutes and divinity schools	Independent Church-related university
Orthodox	100	-	-
Roman-Catholics	42.8	57.1	-
Greek-Catholics	100	-	-
Protestants	33.3	33.3	33.3
Evangelicals	20	60	20

Source: author's estimation in 2008

However, non-accredited Bible colleges, denominational specialized colleges and divinity schools are not recorded by the Ministry of Education or other Romanian organizations.

Legal Status, Governance and Financing

The operation of the Church-related institutions is ruled by two interconnected and contradictory laws: (1) the *Law of Cults* from 2006 Nr. 489, and (2) the *Law of Education* from 1995 Nr. 84, which provide the legal framework for the interpretation of state-Church relationships, as well as links of central education governance and religious educational institutions. The *ecclesiastical laws* in this context have limited influence on institutions because the state provides compulsory regulatory enactments for Church-related (private, independent) higher education, too. To understand this special and uncommon relationship between the state and churches – in post-socialist countries as well –, we must present some historical perspectives in the matter.

At the beginning of the 20th century two legal statuses could be distinguished: *public* and *private*. Confessional schools have received private status, since there is no special category in the legal framework for Church-maintained institutions in Romania, contrary to some Western countries. The *secularization* and *impropriation* of institutions by the state (and not by the socialist regime) has been started in this period. The consequence of this politics has principally affected the Transylvanian region, and its multicultural and multi-confessional education system. First and foremost, the specialized colleges of churches identified with the Hungarian minority (e.g. Roman-Catholics and Protestants) were attacked, which were secularized and impropriated in the period of 1920-1935 (those controlled by churches kept their private status), but the secondary and primary school system no longer remained unharmed as well. In a congress, the Romanian teachers' organization manifest the following standpoint in 1922: *"…the confessional*

schools represent cultural and political tendencies which are foreign from the strengthening and consolidation of our nation." (Molnár 1999, 39). This opinion is built upon the historical experiences brought from the Old-Romanian territories where the Orthodox Church did not maintain schools. The educational policy concept regarding confessional schools was constructed on this basis of French educational model.

An important legal basis is formed by *special agreements* between different churches and the state. However, there has been no signed bilateral Concordats or similar agreements, which are well-known in Central-Eastern Europe (for example, in Slovakia, and Hungary) except for the one between the Holly See and Romania (1927), which has been denounced unilaterally in 1950 by the communist administration.. The centralized and unilateral viewpoint of the Church-state relationship is palpable by the *consultant-position* of churches in these frameworks. Additionally, these compulsory regulations are based on the claims of the Orthodox Church traditions regardless of other Church organizations, which could be different from the above mentioned one (for example, the Catholics). One area of divergence is education, where the Orthodox Church perspective is inadequate to set up a relationship between the state and other traditions. Since traditionally it has no religious education for lay persons, it organized theological education at secondary level, and recently, its theological faculties function at secular universities, the Orthodox Church has no interest in setting up principles and asserting influence on these special issues over the state[5]. Other traditions are established by religious minorities and they are powerless without the intervention of the majority Church.

With regard to the governance and financing of Church-related higher education, various practices can be recognized, in which a clear difference exists between theological faculties, theological institutes and divinity schools, and Church-related universities. This distinction can be comprehended as the two opposed points of one continuum between completely state- and entirely Church-controlled institutions.

Theological faculties: are governed according to state and university principles.

Church-related universities: the two universities (Congregational and Episcopal) set up their institutional Charta based obligatorily on the framework provided by the Ministry of Education. However, there are some possibilities for churches to influence governance through the policy of university autonomy. As a result, they establish governing boards (for

[5] In the Parliament's Educational Commission and accreditating agencies, there are no representatives of churches or any other persons who can deal with special demands of church-maintained schools.

example, Advisory Board) to enforce their authority over the organizations formed from lay and professional leaders.

Theological institutes and divinity schools: organize the governance – on the one hand – in a very similar way as secular institutions, and – on the other hand – according to their ecclesiastical orders. Governance varies by legal status, permission of operation and accreditation by law. Those institutions that do not solicit authorizations (for example, some Evangelical higher education institutions) run their governance based on their ecclesiastical laws. The most peculiar institutions are the Catholic establishments which differ by the founding Church hierarchy and type of institution. There are:

a)Theological institutes established and controlled by the (1) Holly See and (2) a Diocese.

b)Theological faculties integrated into the state-system of higher education function according to Vatican document Sapientiae Christianae, while independent institutions rely on the Ex Corde Ecclesiae.

The financing of Church-related higher education is based on their status hence they are entirely privately-funded or Church-sponsored institutions where the only exceptions – as a result of their public status – are theological faculties.

Training and Curriculum Structure

To be able to assess the training and curriculum structure of the Romanian Church-related higher education, we must differentiate the institutional and denominational aspects between the studied units again. The profiles of institutions are of two types in relation to their content and objectives: (1) discipline-centered and (2) partly-comprehensive, which is reflected in scholarship contents, too. The denominational differences are weak; however there are some visible and substantial variations with respect to the sponsoring or the founding Church.

The discipline-centered training structures. This category is formed by theological faculties, institutes and divinity schools which offer professional and academic education particularly for the internal demands of churches, as long as they train priests and – in few cases – teachers and social workers. In addition, there are "religious studies" MA programs (for example, the University of Bucuresti) at metropolitan public universities, and numerous other master and doctoral initiatives based on the interrelation of religion and culture, state and the churches (historical perspective). Nevertheless, the training structures of these institutions are highly traditional and focused rather on denominational theologies than interdisciplinary perspectives. Research institutes and scholarships follow a similar route in their interests

and focus of study. The division of theological studies into biblical theology, Church history, systematic and practical theology is very similar at Catholic, Protestant and Orthodox institutions. Evangelical Protestants constitute a palpable exception with their high engagement to practical faith-disciplines and less focus on dogmatic theology or history. This characteristic is deeply rooted in their vision on higher education and their denominational traditions. Moreover, this dissimilarity has its source in the recent appearance of Evangelical churches in Romania: on the one hand, at the beginning of the 20th century (for example, Baptists, Adventists) and on the other hand, after the fall of communism. Consequently, these churches are highly committed to mission and evangelization, which suppose *practial focus* standing at the center of faith-disciplines. Other existing curricular distinctiveness is visible at Catholic institutions with a strong engagement to Church heritage in theological, neo-scholastic and humanist education. The length of studies varies (for example, studies are organized in 3+2 or in traditional 5-year periods with receiving MA degree) based on the integration to the European Higher Education Area and soliciting of state-accreditation.

The partly-comprehensive training structures. The two Church-related universities grant undergraduate and graduate degrees in professional, vocational and liberal arts areas. Their programs include education in foreign languages and literature, social work, sociology, business and economics, visual arts and music, philosophy, and didactical theology. At the outset the curriculum design was governed by Christian principles and distinct Christian worldview. However, with the introduction of accreditation and quality-control systems, there was a strong pressure to abandon these principles and to set up the content of studies according to public universities and central requirements. This type of central control over private education is originated not only in recent historical developments, but in the logic of the Continental, French referential models.

Church-related Higher Education and the Bologna Process

With the formation of European Higher Education Area (EHEA), the European education systems have witnessed in-depth and multidimensional changes that occurred without any account by the elaborators and implementers to Church-related and religious higher education. In some Central-Eastern European countries (for example, in Hungary) researches on the higher education of ethnic and religious minorities and their place in the formation of EHEA has been carried out. In the author's point of view, the viability of Church-related institutions depends on their capability to *become integrated into the national higher education system* because the Bologna-process may help them in their development; however, if they cannot be integrated, they are

jeopardized by marginalization (Kozma 2008). Integration may be conceived in terms of being loyal to the goals of the national system of education, and accepting state-control mechanisms (for example, accreditation, and quality-control) over the Christian perspectives in education.

The Romanian integration (1999) on the one hand into the EHEA, and on the other hand into the European Union (2007), set up several challenges for higher educational institutions affiliated to Christian churches. First and foremost, the Bologna-process is conceptualized by educational governments as a national reform of higher education with the objectives of reinforcing the national identity, and secondly, as Romania's essential reintegration to Europe (see Kozma - Rébay 2008). Therefore, the reform process serves as an instrument to press institutions towards accepting the new waves of uniformity, homogenization and secularization (Szolár, 2008). In the following paragraphs, we summarize the challenges that were started by the national interpretation of the Bologna-process.

The Romanian Church-affiliated higher education institutions have functioned in *dual system* prior to the reform. This context has deeply changed and has been unified since the college-type of education disappeared (Church-related institutions for professional lay education were predominantly colleges). As a result of the educational reforms, some colleges were transformed into universities. However, these institutions have preserved the intensive teaching- and community-type education, but educational policies elaborated for universities do not fit into this type of operation. One recent development in this concern is the introduction of the teaching-intensive terminology in higher educational policy. Those colleges (for example, Bible colleges) that cannot transform their education to university-level have been marginalized and illegitimated by central governances. The result of this practice is one national system of education which is monopolized by the university-paradigm.

By considering the above mentioned issues, we can continue our review with other significant aspects of the reform: the *implementation of two-cycle structures*. This nature of change in higher education can be introduced without difficulties at university-level institutions. Therefore, this was an important generator of the above mentioned homogenization process. Church-related universities, institutes and divinity schools have responded in different ways to the top-down claim for harmonization, according to their educational traditions, legal status and the degree of state-recognition. The institutions that have not been integrated into the new degree structure sustain their own academic organization, where the most significant difference compared to those incorporated is in their lengths of study-programs (for example, the undergraduate studies range from 4 to 6 years).

This category of institutions consists of non-accredited and – in few cases – unauthorized theological institutes and divinity schools. There we could recognize an intensifying integration trend in recent years among institutions to the new structure, although, after intensive negotiations, this means the preservation of old study structures.

We need to mention that state legitimization is only one side of the problem as the possibility of these institutions to preserve their traditional structure is embedded in their status, as being accredited and authorized not at national but at international level (for example, Church-related college and university associations, or accredited partner institutions outside Romania). In addition, this international and European relationship provides opportunity for faculty staffs to gain degrees at foreign Church-affiliated universities, and not at local public ones, as their home institutions grant degrees only at undergraduate level (the recognition of non-accredited diplomas by other institutions which provide education at doctoral level is very difficult). In contrary to this, state-authorized and accredited institutions form part of the national system of higher education, and as a result, their degrees are recognized by the entire system. Consequently, students and faculty members do not face problems in continuing their studies at higher levels.

The *mobility of students and faculty members* is another aspect of the current reform that needs to be addressed. International mobility between Church-affiliated institutions has a long tradition in Romania: the higher education system was construed on the basis of these experiences. Several Western-European and ultimately Atlantic educational conceptions were borrowed and implemented in Romania. The influence of Western peregrinations can be revealed by institutional case studies and by studying the cultural aspects of higher education. The recent developments in this matter are similar to historical experiences with respect to Church-affiliated higher education. However, this mobility in the age of public universities occurs especially inside of this academic culture except for – on the one hand – theological faculties and – on the other hand – private accredited institutions. The EHEA benefits especially theological faculties of public universities that develop educational relationships not only for student mobility but for international research networks as well. Mobility in other types of accredited institutions means relationships predominantly at denominational level and identical programmes.

Summary

The Romanian political transformation creates a possibility for churches to re-establish their higher educational institutions. The re-appearance of Church-affiliated institutions has an essential role in rebuilding

the religious identity through the formation of religiously cultivated intellectual elites and the development of a national higher educational system based on pluralism. The higher education policies of post-communist Romania push these institutions toward a *new wave of secularization and homogenization*. Institutions with different denominational origins face distinct challenges, which is obviously concerning their organizational models, legal and financing issues, academic culture, training and curriculum system. The Romanian denominational (Protestants and Evangelicals) and national minorities (Hungarians) are the main promoters of autonomous religious and Church-related colleges and universities, which can be conceived as an institutional reflection of their identity. However, national educational policies, the university-paradigm, financial constraints and the secular aspect of European higher education still challenge alternative institutions. These constraints press these institutions to abandon their mission for promoting specific academic culture, institutional and individual identity.

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MARIAN NOWAK

CHURCH-RELATED HIGHER EDUCATION IN POLAND

To understand the relation of Church to higher education in general, but especially to describe this situation in Poland, it is necessary to explain some aspects of the theoretical fundaments and approaches of this relation, some aspects also of the Christian Philosophy of Education, open to the reality of God and his Revelation, and some aspects of the Theology and the conception of Man from the point of view of the Church. Of all, this is the principal reason, why higher education is strongly united with the Catholic Church, and also with other churches. Practically, from the very beginning of higher education in Poland – with the foundation of the Jagiellonian Academy – the Church has been present at higher education institutions and played a vital role there.

The short form of this paper does not allow us to fully illustrate these perspectives. However, we must recognise at the beginning that the overall picture of Church-related higher education in Poland manifests variations that must be taken into account if we wish to grasp the essential nuances – first, the historical and political context in which they have evolved and their sources of funding. That is why we concentrate merely on the most important aspects with reference to sources in literature. Above all, we wish to state that higher-level educational institutions in Poland used to be established and a lot of them are still established owing to the activity of the Church – Catholic as well as Reformed Churches (especially the Evangelical Church) and Eastern Churches, realised in the Polish conditions. Among these communities we can see competition; cooperation as well as mutual influences and attempts to meet the requirements put on higher educational institutions in Poland, and published by the Ministry of Education and Ministry of Science and Higher Education of Poland.

Genesis and ideological basis for Christianity's interest in higher educational institutions

We may examine the theoretical and ideological bases of the Church's concern for higher education from different perspectives. They may have their roots in the first ages of Christianity but they can also be connected to the Council of Trent or the initiatives to found Catholic universities in Europe and all over the world. In this context, it is worth mentioning the initiative of founding the first Christian school, which made St. Clement of

Alexandria (died around AD 215) famous. He is the first representative of the so called Catechetical School of Alexandria. At the turn of the 2nd and 3rd century, Alexandria became an important centre of Christian culture while Rome was becoming the centre of Christian faith. It was Alexandria where Christianity liberated itself from Judaic influences and assimilated elements of Hellenistic humanism. In Alexandria, Hellenism was Christianized and incorporated so that it could serve Christian ideals (Rouët de Journel 1952).

We can see the continuation of this tradition in St. Austin's (325-430) and especially in St. Thomas Aquinas' works and activity (1225-1274), which sustained and developed theocentricism, the crucial feature of the Christian concept of education. While St. Austin in his work paid more attention to students' own activity, St. Thomas Aquinas stressed the role of the tutor in his so-called *prime mover (primus motor) in education* concept. The subject of education is *educable* and therefore is capable of acquiring knowledge and virtue, but the right *prime mover* is also needed to achieve this goal. Students can learn, shape their characters, acquire virtues and others can support them in his development. St. Thomas emphasises, however, that nothing can be of any educational value if it is against students' will and any help from outside has merely auxiliary meaning. The role of the tutor is more important during the first stages of development than later but the tutor should never aspire to substitute for the student. If he ever wanted to do so, he would ruin the basis of educational relation (Thomae 1256-1259).

In Christian concepts of education, it is necessary to open oneself for categories like *ethos*, *love*, *responsibility* in order to understand the essence of education, tutors' role and responsibilities. It was God's love from which the work of man's creation originates and it is this love that should be the beginning for all education processes. (Gallagher 1956, 67-85; Johnston 1963, 191-233; Löwisch 1982, 57-61). In this sense, Christian pedagogues realised that the entire education and any theoretical discussions on it are premised on the assumption that is justified in the general concept of world and life – the outlook on life. It was also known that God's Revelation includes a general conception of man, which can inspire education. In this way, the theory of education as well as its practice have become pervaded with revealed truths during the twenty centuries of Christian history and for that reason, these truths are very important also in modern pedagogy – including higher education pedagogy (Kunowski 1966, 469-488).

The tradition of practical activity and theoretical reflection gave birth to a considerable number of Church doctrines on educational issues. A unique collection of such doctrines is the encyclical *On Christian Education* by Pius XI (*Divini Illius Magistri*, 1929). This document is the true reflection of the Church's concern for education. It emphasizes that – from the Church's

perspective – good education is impossible if it disregards *Christian Revelation*. It is not feasible to build an integral pedagogy without Christian inspiration or by negating God's existence and activity. At the same time, this encyclical shows the responsibility that the Church holds for education in all its stages – it authorizes the Church's initiatives in higher education as well (Guardini 1928, 323; Guardini 1953, 20-21; Guardini 1991, 277).

People started to realise this fact especially after World War II, when pedagogy and theology came into closer relation. At the International Pedagogy Congress in Santander, Spain (July 1949), C. Giacon declared, that pedagogy could not be built as science if it did not adopt philosophy and theology for its basis. (Giacon 1950, 161-181; Giacon 1949, 105-123). Suitable opportunities for cooperation between theology and pedagogy appeared with growing interest in the so-called *theology of earthly realities,* which took education into consideration as well. The dialogue between the two sciences is still in progress. However, the value of Christian approach can already be seen and it gives pedagogues the opportunity to look at the reality of the world and human being with one more source of cognition – *Revelation* and *faith*. (Bekker 1831-1870). We may cite here Aristotle's words as well: "Who wants to learn must believe first" (*Aristotelis Opera* 1831-1879, cap. 2,2). It is like watching the world the way God himself contemplates it (Guardini 1963, 13-33).

A significant challenge and the orientation of practice as well as scientific reflection in Christian pedagogy was given by the Second Vatican Council, which was of significant importance also for other religious denominations, especially Christian. Therefore, as an Ecumenical Council, it can be seen as a very important stage in the history of Christian pedagogy (Groppo 1991, 139-231). For the first time in the history of the Catholic Church, the problem of education and school were the subject of debate for a council (assembly of bishops of the entire Church). These issues were summarized in *Declaration on Christian Education* (*Gravissimum Educationis*) in 1965 (Vatican II, 1967). The Council saw education and school as a common *good for all people*. The Church expressed its opinion not so much in the sense of a *decree* or *constitution* but in the form of a *declaration*. It stated its view to all *the people of goodwill*. (Tarnowski 1967, 303-312).

Emphasizing everybody's right to be educated in a truly humane fashion, the declaration calls for supporting a person's development in the direction of his ultimate goal, which actually coincides with individual and community interests, as everybody is a member of a community. Opening up for the current knowledge and progress in psychological, pedagogical and didactic sciences and social issues, people are encouraged to consider them in the "noble work in education so that due benefits of education could be given to all the people in the world" (*GE*, n.1). The Declaration is a valuable source

of theological and religious aspects with reference to education, as it looks at social issues from the perspective of faith. The exhortation *Sapientia Christiana*, the outline of which was prepared by Paul VI, and which was expanded and signed by John Paul II, looks even deeper into those problems.

These documents, in a prophetic and critical way, stimulate a critical reflection (in the sense of the so-called *evangelical criticism*) and they support the development of research in pedagogy. This, of course, is by no means the end of the debate or research. It would be advisable to build a special new discipline – the *theology of education* – which, in a special way, could develop a theological perspective in higher education institutions and, as such, could contribute (by means of an interdisciplinary dialog) to build the theory of this education, becoming at the same time its integral part (Nanni 1990, 135-141). It is useful to recall here also the Apostolic Constitution of 1990 *Ex Corde Ecclesiae*, which serves as an inspiration and common foundation for the organisational structures of institutions.

The idea of an interdisciplinary dialog in the building of pedagogical knowledge seems to be an especially beneficial way to create and make the most of manifold aspects which compose educational problems. Learning does not only mean gathering information but also describing and systematizing this information as well as solving problems. This concerns higher education pedagogy, in which we need to adopt a particular strategy to work with data and in which we need to employ some methods or – speaking generally – some methodology (Nanni 1990, 140-141).

These issues can also be examined on the institutional level, starting from early schools like the one in Alexandria, the school of St. Clement of Alexandria. This was actually the first Christian school based on the experience of faith and its theorizing brought implications for education as well. We can see these implications in the further stages of creating and realizing the idea of higher education.

The institutions which emerged from this tradition, such as parish, convent and especially cathedral schools, also illustrated the need for higher education, which we can connect with some social and cultural changes as well. These changes contributed to establishing the first universities. It should be stated firmly that it was from the initiative of the 12th and 13th century Church, in the heyday of the Middle Ages, when the idea of a problematic approach of life difficulties seems to be taking shape. From the very beginning, this was the specificity of universities manifested by their basic raison d'être – looking for the truth of God, of man, of the world. In this sense, universities had a theoretical but also interdisciplinary nature from the beginning, the latter manifested itself in aiming not so much at advanced specialist knowledge but at building a *unity in science*: aspiring the universality

of knowledge – *universitas omnium scientiarum*. In this way, universities as *academic institutions* are distinguished from *research institutes* as well as *schools which merely give vocational training* (Nowak 2005, 168-188).

The history of Christian initiatives development connected to higher education institutions in Poland

One of the most prominent representatives of the catholic theoretical thought in Poland, Stefan Kunowski (1909-1977), suggests starting theoretical analyses, also in the development of higher education institutions, from the founding of the Academy in Cracow in 1364 and its first scientists: Mateusz from Cracow, Paweł from Worczyn and Jan from Ludzisko. It is in line with such efforts that we may perceive the works of Konrad from Byczyna in Chełmno, who was discovered in Germany in the 19th century as Konrad Bitschin (1400-1457), and named the first education theoretician in Germany (because three hundred years after his death, these lands were under Prussian rule). He adapted medieval royal education patterns to bourgeois class education. Bitschin understood the importance of comprehensive education: physical, religious, moral and intellectual education (Kunowski 1976, 243-256).

In Renaissance, the most important educational initiatives and reforms were implemented by the Jesuits, the Piarists and the so-called counter-reform . These were accompanied by theoretical reflection and specific methodological recommendations. S. Kunowski recognizes the work of Erazm Gliczner-Skrzetuski, *Książeczka o wychowaniu dzieci* from 1559 as the first practical pedagogy in Poland (Kunowski 1976, 243-246).

At the beginning of the 17th century, pedagogical writings by Sebastian Petrycy from Pilzno (1554-1626), a doctor and Academy professor in Cracow, played a very important role in the development of education knowledge. In his translations of Aristotle's works: *Economics*, *Politics*, *Ethics*, he printed his own comments presenting his stand on education including eugenetics and hereditariness problems. He elaborated on the subject of physical, moral (for which he can be named Locke's forerunner) and aesthetic education. In this manner, he laid the foundations of the first Polish educational system and became a precursor of patriotic education (Nowak 2008, 126-127; Nowak 2009, 187).

The war years of the 17th century caused stagnation in Polish higher education. Yet, they brought the pedagogical wisdom of paternal instructions that were given to preceptors of some magnates' sons, from which we can learn about the educational ideal for young people going abroad in order to study. In these instructions, as Bogdan Nawroczyński points out, we can learn

"the educational program of noble men's sons sent to domestic and foreign schools" (Nawroczyński 1938, 30).

In the times of the rebirth of the Polish nation, Rev. Stanisław Konarski (1700-1773), in his work, *De viro honesto et bono cive* (1754), came up with a postulate of a new definition of the educational goal, which is educating "a godly, virtuous Christian" and "a good citizen". A significant contribution to the Polish pedagogical thought was made by the Commission of National Education and its *Acts*, which concentrated on a multistage-school education, a sound didactics with physical education connected with military preparation to defend the country, moral education in a civic and patriotic spirit, with the attitude of a "reasonable person" called for by Rev. Grzegorz Piramowicz, with the principal goal of a young man's education: "for him to be happy and for people around him to be happy" and "for bliss, for the country's good, for the common benefit" (Kunowski 1976, 248-249; Nawroczyński 1938, 31-37).

The issue of physical education was also considered by Jędrzej Śniadecki (1768-1838), who was not only a chemist and biologist but also an education theoretician. He devised a periodicity of 7 stages in human development and was the author of a collection of articles on the subject of bringing up children (*O fizycznym wychowaniu dzieci*, published in 1822). However, Józef Maria Hoene-Wroński (1776-1853) went in the direction of philosophy and philosophy of education. He was the author of absolute philosophy (messianism). The idea was further developed, among others, by August Cieszkowski (1814-1894) and a Romantic philosopher, Bronisław Ferdynand Trentowski (1808-1869) with a national pedagogy system in *Chowanna (1842)*, and the first philosophical pedagogy in the world. An important remnant of Romanticism and historiosophy of philosophical messianism was the emergence of Polish Catholic thought in education with its forerunner Florian Bochwic (1779-1856), the author of *Pomysły o wychowaniu człowieka, (Ideas on education*, 1847*)* and Józef Gołuchowski (1797-1858) (Kunowski 1976, 252; Nawroczyński 1938, 53-57). With the advent of Warsaw positivism, there occurred attempts to replace messianic "ideas about education" with a more empirical approach. The most important representatives of this movement were Henryk Wernic (1829-1905), Adolf Dygasiński (1839-1900), and Jan Władysław Dawid (1859-1914) (Nawroczyński 1938, 61-100; Kunowski 1976, 252-253).

The debate on academic education reaches its peak in Poland in the Enlightenment and lasts until the time of partitions of Poland, surfaces again in 1918, lasting from regaining the independence till the outbreak of World War II. After World War II, together with socialism, there comes the first questioning and criticism of the achievements of the previous periods,

especially those out of line with Marxist ideology, which becomes the basis for new pedagogical thought. This, however, starts to be questioned with the Solidarity movement coming into existence. We must also remember, as Edwin H. Rian wrote, that in relation to Marxian Communism, we have to do with the one of the more aggressive of the others systems of thought, at its base was dialectical materialism, a complete system of doctrine which attempts to explain the meaning and the end of man's existence (Rian 1957, 15).

In the current situation, we may therefore state that the contemporary Polish pedagogical thought is connected with the progress of pedagogical knowledge in Europe and in the world but there is also a dynamic and original progress in the separate pedagogy sub-disciplines and in higher education pedagogy, where Szczecin University shows a special initiative with a series of conferences and publications.

Christian academic educational institutions in Poland

It is possible now to present a particular map of Christian higher education institutions in Poland. The first higher education institutions, with the inspiration coming from the Church, were Seminaries, which served as bases for Theological Faculties as well as Catholic or Christian universities and academies in many cases. Among such institutions, we may find: 1) John Paul II Catholic University of Lublin; 2) Cardinal Stefan Wyszyński University; 3) John Paul II Pontifical University; 4) Jesuit University of Philosophy and Education „Ignatianum" in Cracow; 5) Christian Theological Academy in Warsaw; 6) Pontifical Faculties of Theology such as a) Pontifical Faculty of theology in Wroclaw; b) Pontifical Faculty of theology in Warsaw (with sections: „Bobolanum" in Warsaw; this of St. John the Baptist in Warsaw and School of Theology in Wloclawek; Theological Institute in Siedlce; Theological School in Bialystok and its affiliation in Konin); 7) other Institutes and Seminaries: Warsaw Baptist Theological Seminary and Theological Seminary in Ustroń teaching followers of Pentecostalism and Evangelical churches and charismatic communities in our country. The order is not random but it is connected with the role and prestige of these institutions for Polish society. Let us discuss them in turn.

John Paul II Catholic University of Lublin (Katolicki Uniwersytet Lubelski Jana Pawła II)

John Paul II Catholic University of Lublin is the oldest (over 90 years old) Christian higher educational institution in Poland. The main mission of the University is to "conduct research in the spirit of harmony between

science and faith, along with teaching and educating Catholic intelligentsia and contribute to Christian culture" (*Statute*: http://www.kul.pl/1696.html). The mission, succinctly summarized in the motto: *Deo et Patriae* is inherently connected with God. John Paul II Catholic University of Lublin is the oldest higher educational institution in Lublin and is one of the oldests in Poland.

The initiative of founding a new university in Lublin originated in 1918, in the circle of Polish community in Petersburg with Rev. Idzi Radziszewski, a rector of the Academy there. Idzi Radziszewski also became the first rector of the new university. In July 1918, the founding of a Catholic university was accepted on the conference of Polish bishops in Warsaw with the apostolic nuncio Achilles Ratti. The newly founded institution set its goal to conduct research in the spirit of harmony between science and faith, to educate Catholic intelligentsia and to raise the standard of religious and intellectual life of the Polish nation (Rusecki 1994, 15-160).

The first inauguration of the academic year took place on December 8 1918, in the major seminary in Lublin, its temporary headquarters. There were four faculties: Theology, Canon Law (called the Faculty of Canon Law and Moral Sciences for the first three years), Law and Socioeconomic Sciences, and Humanities. The first name of the University was simply Lublin University ("Catholic" was added in 1928). The University gradually started to gain state rights and in this way, Church faculties gained legal basis by force through the act of Mahilyow archbishop Edward Ropp, who transferred the rights of the Petersburg Academy, which was closed after the October Revolution, to their first academic year (1918/19). Other faculties' entitlements were included in the founding act issued by Pope Benedict XV (1920) and they allowed the University to confer bachelor's and doctoral degrees. These entitlements were one by one confirmed by Pope Pius XI (in 1923, 1926, 1929) (Karolewicz 1989, 35-37; http://www.kul.pl/1696.html).

The University received its own building at Aleje Racławickie in 1921 and in this way, in January 1922, an 18th century edifice of Dominican Fathers of the Monastic Observance, which was turned into an isolation military hospital in the 19th century, became the headquarters of the University. The beginnings were difficult for the University because of the lack of civil legal status of secular departments and financial problems. In December 1922, the Lublin University Society called Friends of the University of Lublin Society (Friends of KUL-Poland Society since 1928) was established. Its aim was to promote Catholic ideas and to financially support Lublin University. Stabilisation in financial matters was achieved thanks to regular grants from the Diocese and incomes from the Potulicka's Foundation (countess Aniela Potulicka's gift from 1925 and a land estate bequest of over six thousand hectares near Bydgoszcz) (Rusecki 1994, 15-16, 38-39.

In 1928, the Ministry accepted the *University Statute*. In 1933, an act of Parliament allowed to confer a master's degree on secular faculties, which meant more employees and students, new academic initiatives such as a series of lectures for clergy from around Poland, new publications, and the conventions of university students and the Catholic intelligentsia.

The development of the University with its plans to open new faculties: philosophy, mathematics and natural sciences, medicine, and a school for journalists was stopped by the outbreak of World War II. On September 17 1939, the Germans occupied the KUL-Poland building and changed it into a military hospital, thus destroying and stealing the University's property. Fifteen professors were imprisoned and there were mass arrests of students who were later taken to forced labour in Germany or concentration camps (so far it has been estimated that about forty students died or were executed in concentration camps and thirteen students survived). Under these conditions, the University was involved in clandestine teaching in Lublin, Warsaw, Kielce, Jędrzejów and Nawarzyce. After the Soviet army encroachment on Poland in July 1944, a decision was made to start KUL-Poland. Rector's duties were given to Rev. Anthony Słomkowski (1944-1951) (Karolewicz, 1989; http://www.kul.pl/1696.html).

Officially, KUL-Poland reopened again on August 21 1944, as the first university in the post-war Poland. Besides, the Diocesan Seminary in Lublin was merged with the Faculty of Theology at KUL-Poland (1945); the Faculty of Christian Philosophy was established in 1946; the Faculty for Social and Agrarian Problems was also founded; the Scholastic Society and the Institute of Higher Religious Culture were reactivated in 1944 and 1946, respectively. Students from around Poland started coming to KUL-Poland but the new political system tolerated the University's activity only on the surface. There were attempts to stop the development of the University and to limit its influence on society. A particular escalation of harassment was visible in the 1950s-1960s. It temporarily got better after the so-called Polish thaw in 1956. Despite the official agreement between the Government and the Polish Episcopate in 1950 that ensured the University free activity, the foundation was taken over and made state property; the Faculty of Law and Socio-Economics was not allowed to enrol new students (1949), which in effect led to its closing down. The pedagogical faculty shared the same fate. The Faculty for Social and Agrarian Problems was forbidden in 1951, and after the imprisonment of the rector, the Ministry reserved for itself the right to accept candidates for this position. The Faculty of Humanities was deprived of the right to grant doctorates and habilitations in 1953. The employees of that faculty had to obtain their academic degrees at state universities. KUL-Poland professors were offered better-paid jobs at state universities so that they would not work for KUL-Poland. Besides, academic

publications were censored, the University was constantly kept under surveillance by secret police agents and the activity of student organisations was banned (Rusecki 1994, 31-46; http://www.kul.pl/1696.html).

1956 brought some change, but it was merely a superficial change, which gave some chances for development, especially when Fr. Mieczysław Krąpiec was the rector (1970-1983). A few departments were reactivated but it was only in the times of Solidarity and after John Paul II became the pope that a real development was possible with reactivating and opening new faculties. The right to grant doctorates and professorships was also reintroduced then. After several petitions, Fr. Krąpiec received permission from the state to expand University buildings and the establishment of John Paul II Collegium was started as well. The University had sixty new rooms but after December 13 1981, with the declaration of martial law declaration, the development slowed down. Despite pressure and persecution, the University was faithful to its goal. It became the most important centre of Catholic thought in Poland (Rusecki 1994, 46-55).

After 1989, efforts were made to obtain government grants and on June 14 1991, the Seym and Senate of the Republic of Poland passed an act giving KUL-Poland a grant from the state, for didactic needs and scholarships for students according to the same criteria as at state universities (January 1, 1992). Subsidy for building investments was rejected, though. There were also attempts to return KUL-Poland its goods that were plundered by PRL (the Polish People's Republic) authorities (Rusecki, 1994, 55-56). New government regulations regarding higher education, and also the *Sapientia Christiana* and *Ex corde Ecclesiae* papal constitutions gave bases for the University Statute modification, a new version of which was accepted by the Holy See and the Ministry of Education in 1992 (Rusecki 1994, 53-54).

There are seven Faculties in the University now: Theology, Law (Canon Law and Administration), Philosophy, Humanities, Social Sciences, and Mathematical and Natural Faculty. There are also off-campus departments: the Faculty of Social Science and the Faculty of Law and Economics in Stalowa Wola and the Faculty of Legal and Economic Sciences in Tomaszów Lubelski (opened in December 1999). On April 4 2005, KUL-Poland Senate passed a resolution to change the name of the Catholic University of Lublin (Katolicki Uniwersytet Lubelski) to the John Paul II Catholic University of Lublin (Katolicki Uniwersytet Lubelski Jana Pawła II). On the ninetieth anniversary of the University Foundation, on the President's right of legislative initiative, the Parliament of the Republic of Poland changed the Seym act on financing KUL-Poland and now the University is financed in the same way as other Polish state universities, which in fact is the

realisation of the 1938 Act on giving KUL-Poland the same rights as state academic schools (Rusecki 1994, 173-349; http://www.kul.pl/1696.html)

KUL-Poland as the only university in Poland publishes encyclopaedias. So far, since 2000, there have come out nine volumes of *Universal Encyclopaedia of Philosophy* (*Powszechna Encyklopedia Filozofii*) prepared by the team of academics of the Faculty of Philosophy. In 2010, the fourteenth volume of Catholic Encyclopedia was published. There are also numerous postgradual studies. Apart from theology, philosophy, social studies, law and humanities, there are also mathematical and natural studies that prepare students for full and competent work for the country and the Church. The University owes its uniqueness to its specific law status, institutional connection with the Church and its teaching strengthened with the adoption of John Paul II name in 2005 and the fact that cardinal Karol Wojtyła actually worked here for 25 years as a professor at the Faculty of Philosophy[1].

Cardinal Stefan Wyszyński University in Warsaw (Uniwersytet Kardynała Stefana Wyszyńskiego)

Another important educational institution for the Church and for society is the Cardinal Stefan Wyszyński University (Uniwersytet Kardynała Stefana Wyszyńskiego, UKSW) in Warsaw. The University with its current name was founded on September 3 1999, when the Seym of the Republic of Poland passed an Act establishing the University in Warsaw. On September 22 1999, the Senate passed the Act without any amendments and on September 30 1999, the President signed the Act („Dziennik Ustaw" – 1. X. 1999). Before that, on September 29 1999, at the Palace of the Archbishops of Warsaw, an agreement was signed between the Republic of Poland and the Conference of Bishops of Poland on the legal status of denominational scientific faculties at the UKSW in compliance with the Concordat requirements[2].

The University traces its history to the Catholic University of Lublin as well as the University of Warsaw which was founded after the Congress of Vienna with an ukase given by Tsar Alexander I, who was crowned king of Poland in the area of the Russian partition (when Poland was partitioned by three countries: Austria, Prussia and Russia). Then in 1831, as a part of repression, after the November Uprising, the University was closed, and was opened again in 1835 as the Roman-Catholic Clerical Academy, and was closed after 1869 again when the professors and students were transferred to

[1] http://www.kul.pl/1696.html
[2] http://www.bip.uksw.akcessnet.net

Petersburg Seminary while a Russian-language Imperial University was founded in Warsaw[3].

The resumption of the University of Warsaw as a Polish university took place in 1915 with the founding of the Faculty of Catholic Theology in 1918, and a bit later the Faculty of Evangelical Theology. During German Occupation (1939-1945), the University was involved in underground education, and teaching especially candidates for ordination, who became the students of the Faculty of Catholic Theology at the University of Warsaw in 1945. In 1954, as a part of Marxist and communist totalitarian ideology gaining control over higher education institutions, the theological faculties were sectioned off from the Jagiellonian University in Cracow and the University of Warsaw and – by the decision of the Council of Ministers – they formed the Academy of Catholic Theology in Bielany, Warsaw in place of Marian monastery, which was taken over by authorities and then designated as the headquarters of the Academy. At first, this decision was rejected as the Polish Canon Law required Theology Faculties to be founded by the Holy See. In this case, it was even impossible because the primate of Poland, Rev. Archbishop Stefan Wyszyński, was in jail and it was only in 1960 that he became the Great Chancellor of the Academy, approved by the Holy See. The Academy received its full Church rights in 1989, on the strength of a Vatican Congregation decree and it became a state and Church academy at the same time. Since then, we have been able to see a very dynamic development of the Academy[4].

With the founding of the Cardinal Stefan Wyszyński University in 1999, there were three Church faculties established: Theology, Canon Law and Christian Philosophy. They were controlled by the Minister of Higher Education and the Great Chancellor of the University, the Archbishop of Warsaw. The status and character of this university is described as a state university with Christian inspiration, tightly connected with the Catholic Church. *The University Statute* emphasizes the task of the entire University community (teachers and students) to develop Christian and national values. Besides the above mentioned faculties, academic teachers do not need „missio canonica" at the so called non-Church faculties but the rector assures that only people who are willing to fulfil the University missionary task are employed[5].

At the moment, UKSW has seven faculties and nineteen fields of study. These are: Theology (with theological and family studies); Canon Law; Law and Administration; Christian Philosophy (with philosophy, psychology

[3] http://www.bip.uksw.akcessnet.net, http://www.uksw.edu.pl/pl/Uniwersytet/O_uczelni/Historia
[4] http://www.bip.uksw.akcessnet.net
[5] http://www.uksw.edu.pl

and environmental protection); History and Social Sciences (with history, art history, political science and sociology); Humanities (with Polish philology and pedagogy); Mathematics and Natural Sciences (with mathematics, computer science and econometrics, physics, chemistry and macro subject – mathematics, physics and chemistry). Every field grants a bachelor's and master's degree and seven fields have the right to confer a doctor's degree: Theology, Canon Law, Philosophy, Psychology, History, Sociology, Physics, and Mathematics. Theology, Canon Law, Philosophy, Psychology, History and Sociology have habilitation rights as well. As for finance, UKSW is funded in 65 % by the government and the rest is taken from tuition fees. However, it is worth mentioning that over half of the students study full-time and so they do not pay for their studies[6].

John Paul II Pontifical University (Uniwersytet Papieski Jana Pawła II)

John Paul II Pontifical University (Uniwersytet Papieski Jana Pawła II) is the youngest university constituted by the Foundation Act on June 19 2009, which was raised to university rank on the basis of the Pontifical Academy of Theology (PAT) in Cracow. The origins of this university go back to the oldest university in Poland, the Jagiellonian University[7].

On May 12 1364, King Casimir the Great founded the University. At that time, it was called Studium Generale and had been approved by pope Urban V beforehand. At first, the University taught law and it was only at the request of St Queen Jadwiga and her husband Władysław Jagiełło that Pope Boniface IX issued the Bull *Eximiae devotionis affectus* January 11 1397, instituting the Faculty of Theology in Cracow, which soon advanced as it taught clergymen, professors from all seminaries and theological faculties in Poland. In 1954, the then Council of Ministers removed the Faculty of Theology from the Jagiellonian University. However, this decision did not interrupt its existence. Not later than 1959, the Holy See issued a decree which affirmed: "in accordance with its institution and character, the Faculty of Theology remains managed by one ecclesiastical authority and in the future it shall be shaped according to the laws passed by the Holy See"[8].

Owing to Cardinal Karol Wojtyła's endeavours, the Faculty was granted the honourable title "Pontifical", while John Paul II's Motu proprio

[6] http://www.bip.uksw.akcessnet.net
[7] http://www.pat.krakow.pl/

Beata Hedwigis from December 8 1981, established the Pontifical Academy of Theology in Cracow with three faculties: Theology, Philosophy and Church History. Finally, Benedict XVI elevated the Academy to John Paul II Pontifical University June 19 2009. Currently, the John Paul II Pontifical University has five faculties: Theology, Philosophy, History and Cultural Legacy, Social Studies and Faculty of Theology in Tarnów. There are also interdepartmental institutes: Bioethics as well as Ecumenism and Dialog. The faculties have the right to confer bachelor's, master's and doctor's degree together with habilitation[9].

Jesuit University of Philosophy and Education „Ignatianum" (Wyższa Szkoła Filozoficzno-Pedagogiczna „Ignatianum")

The Jesuit University of Philosophy and Education „Ignatianum" (Wyższa Szkoła Filozoficzno-Pedagogiczna „Ignatianum") in Cracow is a Church institution officially recognised by the state. It consists of two faculties: Philosophy and Education. The Jesuit Order has been carrying out academic research activity in Cracow since the end of the 19th century. On September 8 1932, the Faculty of Philosophy of the Society of Jesus received Church entitlements and the right to confer academic bachelor's degree in philosophy on the basis of a letter sent to the general of the Society by the Congregation of Seminaries and Universities („Acta Romana Societatis Jesu", vol. VII, 1932, 62-64). The Faculty received its legal entity on the basis of another decree of the Congregation of Seminaries and Universities from February 2 1934, and it was connected with the approval of the Statutes of Theological and Philosophical Faculties in colleges of the Society of Jesus in conformity with the Apostolic Constitution *Deus scientiarum Dominus* and *Ordinationes* added to it („Acta Romana Societatis Jesu", vol. VII, 1932, 607; http://www.wsfp.ignatianum.edu.pl).

The Trial Statute of the Faculty, based on the document *Normae quaedam*, together with the right to confer academic degrees in philosophy was approved by the Congregation for Catholic Education with a letter from February 25 1973. Issued by John Paul II in 1979, the Apostolic Constitution created a possibility to work out a new Statute, which was approved by the Congregation for Catholic Education in 1984 for a trial period and in 1990 permanently. On May 17 1979, the Faculty of Philosophy was officially approved by the state authorities and since then, it has been under the Agreement, which was signed by the Government and the Conference of Bishops of Poland on regulating the statute of higher pontifical schools and

9 http://pl.wikipedia.org/w/index.php?title=Uniwersytet_Papieski_Jana_Paw%C5%82a_II_w_Krakowie&stable=0&redirect=no# Historia

the method and scope in which the country would accept the degrees and titles from these schools („Monitor Polski", „Dziennik Ustaw PRL". Warsaw, July 15, 1989, no 22, item 174). In October 1989, an Institute of Religious Culture was initiated at the University, which was a two-year philosophical and theological school to deepen laymen's religious background. Then in the academic year 1990/91, there were pedagogical studies inaugurated at the Faculty of Philosophy (and since 1993/94, extramural studies as well)[10].

The school took on the name „Ignatianum" in connection with the 500th anniversary of St Ignatius Loyola's birth (1491) and 450 years of existence of the Society of Jesus (1540). The development of the school motivated also its authorities and Jesuits to build up its character as well as its role. Thus, in accordance with the Agreement between the Government of the Republic of Poland and the Conference of Bishops of Poland about the legal status of universities founded and ran by the Catholic Church, the Faculty of Philosophy of the Society of Jesus in Cracow name was changed to University School of Philosophy and Education „Ignatianum" in Cracow, approved by the Congregation for Catholic Education June 7 1999 (Prot. N. 400/99). On January 18 2000, the Minister of Education certified that „Ignatianum" fulfilled conditions for MA studies as well in the field of pedagogy. Now, the Faculty is also entitled to confer PhD degrees. The Faculty of Education itself was opened by the decision of the Congregation on December 8 2000, which approved its new Statute. There are two fields of study on the Faculty of Philosophy in „Ignatianum": philosophy and cultural studies, and on the Faculty of Education there are three: pedagogy, political science and social work[11].

Christian Theological Academy in Warsaw (Chrześcijańska Akademia Teologiczna ChAT)

The Christian Theological Academy in Warsaw (Chrześcijańska Akademia Teologiczna ChAT) is a phenomenon among Christian higher educational institutions. It is a state ecumenical school and it confers titles and degrees. It has one faculty and it is subordinated to the Ministry of Science and Higher Education. It has bachelor's, master's, doctor's degrees and habilitation entitlements. In 2004, it celebrated its 50th anniversary[12].

Students are educated in theological and pedagogical sciences with an inclination towards work for Christian Churches in Poland as well as state and local governments and at educational and welfare institutions. The subjects

[10] http://www.wsfp.ignatianum.edu.pl/historia-page_17.html
[11] http://www.wsfp.ignatianum.edu.pl
[12] http://www.chat.edu.pl/pl/Historia

taught here are: theology, pedagogy and social work pedagogy. There are full-time and part-time studies and the Academy has postgraduate studies in theology as well. This is also the only school in Europe which gathers students from various churches in the spirit of respect towards values presented by all religions, cultures and traditions and with Christian and civic responsibility[13].

The Academy is a continuator of the Department of Evangelic Theology and Orthodox Theology School, founded after World War I at the University of Warsaw. At ChAT, there are Evangelic Theology Section and Old-Catholic Theology Section and since 1957, there is also Orthodox Theology Section. In the academic year 1991/1992, Ecumenical Institute of Pedagogical and Religious Education began its activity[14].

Pontifical Theological Faculties

Pontifical Theological Faculties are also important higher educational institutions and among these a few deserve special attention.

Pontifical Faculty of Theology (Papieski Wydział Teologiczny) in Wrocław

The Pontifical Faculty of Theology (Papieski Wydział Teologiczny) in Wrocław celebrated its tercentenary in 2002. Its origins date back to the Middle Ages (cathedral school in Wrocław), Wrocław Seminary (founded in 1565) and the founding of Leopoldina Academy in 1702, which was transformed into the University of Wrocław with the Faculty of Theology in 1811. After World War II, theology found its shelter first in Higher Seminary and then at the Pontifical Faculty of Theology in Wrocław (Pater 1997; http://www.pwt.wroc.pl/index.php?id=2&lang=_pl).

In 1964, the Congregation for Seminaries and Universities agreed to open the Academic Theological School in Wrocław and they recognized it as a continuation of the pre-war Faculty of Theology at University of Wrocław in 1968, thus granting the school all the entitlements of the pre-war institution. In 1974, the Faculty of Theology in Wrocław received the "pontifical" title and its name was then: "Pontificia Facultas Theologica Wratislaviensis". In 1981, the Pontifical Faculty of Theology in Wrocław – similarly to other pontifical schools – became a legal entity and in 1989, under duress of the Agreement between the Government and the Bishops of Poland, it was approved by state authorities and recognized as one of the higher educational institutions[15].

[13] http://www.chat.edu.pl/pl/Uczelnia
[14] http://www.chat.edu.pl
[15] http://www.pwt.wroc.pl/index.php?id=2&lang=_pl

There are four Institutes at the Pontifical Faculty of Theology in Wrocław and there are twenty-four independent faculties plus nine colleges: Archive and Archdiocesan Museum, Biblical Studies, Philosophy, Dogmatic Theology, Moral Theology, Didactics and Pedagogy, Psychology, Homiletics and Liturgics. Besides, there are postgraduate Family Studies, Journalism Studies, Management Studies; there are also one-year Postgraduate Parish Priest's Studies and three-year Postgraduate Curate's Studies. The Faculty is housed in the Archbishop's Palace in Wrocław and it issues: "Colloquium Salutis", "Wrocławskie Studia Teologiczne" (*Theological Studies in Wrocław,* yearbook since 1969), „Wrocławski Przegląd Teologiczny" (*Wrocław Theological Overview,* periodical, since 1993), „Biuletyn Papieskiego Wydziału Teologicznego we Wrocławiu" (*Bulletin of the Pontifical Faculty of Theology,* yearbook, since 1993) and „Nasz Fakultet" (*Our Faculty,* quarterly, since 1998 r.). At the moment, the Pontifical Faculty of Theology in Wrocław is a one-faculty, academic Church school, entitled to confer doctoral and postdoctoral degrees.[16]

Pontifical Faculty of Theology (Papieski Wydział Teologiczny) in Warsaw

The Pontifical Faculty of Theology (Papieski Wydział Teologiczny) in Warsaw operates with the following sections: „Bobolanum" in Warsaw, of St John the Babtist in Warsaw and the School of Theology in Włocławek, Theological Institute in Siedlce, Theological School in Białystok and affiliation in Konin. It is a Church-school and it has a legal entity and entitlements listed in the Agreement between the Government and Bishops of Poland. As for conferring degrees and titles approved by the state, the Pontifical Faculty of Theology in Warsaw works in accordance with the decision made by the Minister of Education from March 6 2000 (DNS-1-0145-56/AM/PWT/2000) (Miazek & Kubacki 2008, 201-213; http://www.bobolanum.edu.pl).

It has two Sections with separate legal entities:

Section of St. Andrzej Bobola (Bobolanum)

The St. Andrzej Bobola (Bobolanum) section in Warsaw is the first section of the Pontifical Faculty of Theology. The roots of Bobolanum go back to the Academy of Połock that was founded by the Society of Jesus and the Russian Government in 1812. The Faculty as it is today was founded by the Holy See on May 3 1988, and became a legal entity in 1989. The Statute of the Faculty as a higher educational institution as well as the legal status of both Sections were certified by the subsequent documents: the Concordat between the Holy See and the Republic of Poland on July 28 1993, then the

[16] http://www.pwt.wroc.pl/index.php?id=2&lang=_pl

Agreement between the Government of the Republic of Poland and the Conference of Bishops of Poland from July 1 1999.

It is a denominational higher educational institution approved by the country with full-time and extramural theological studies. The school has the right to confer master's and simplified bachelor's degrees, and – in cooperation with the Section of John the Baptist – it confers doctoral and postdoctoral degrees. There is also a two-year Postgraduate School of Spirituality[17].

Section of John the Baptist

The John the Baptist section in Warsaw of the Pontifical Faculty of Theology offers full-time studies for candidates for priesthood including Higher Seminaries in Warsaw, Łowicz, Siedlce, Drohiczyn as well as extramural studies for the lay at the Theological School in Warsaw, Theological School in Włocławek, Theological School in Włocławek - the department in Konin[18], with the Theological Institute in Siedlce, Theological School in Białystok and Theological School in Białystok – Vilnius department (Lithuania). There are also specialist courses in theology, for example the Postgraduate School of Spirituality, theological specialist studies – undergraduate and theological specialist studies – doctoral and non-academic studies at the Primate's Institute of Inner Life (Prymasowski Instytut Życia Wewnętrznego) in Warsaw or the Institute of Organists' Education (Instytutu Szkolenia Organistów) in Warsaw[19].

Other Institutes and Seminaries

Other Institutes and Seminaries include several establishments, such as the Warsaw Baptist Theological Seminary with the Institute of Jewish Studies, Polish Senior College of Theology and Humanities in Podkowa Leśna, Warsaw Theological Seminary and Theological Seminary in Ustroń[20]. However, we describe the last two in detail.

Warsaw Theological Seminary

The Warsaw Theological Seminary is a continuation of the Protestant education tradition in Poland. In the interwar period Gustaw H. Schmidt organised the Bible School in the free city of Danzig, which was renamed later to Bible Institute. First, these were only several days' biblical courses for pastors (called superiors of Protestant churches at the time) and preachers.

[17] http://www.bobolanum.edu.pl
[18] http://www.pwtkonin.pl
[19] http://www.pwtw.mkw.pl
[20] http://www.wbst.edu.pl

The inaugural course of the reopened Bible School took place on March 4-31 1968. There are not only biblical subjects (Introduction to Old and New Testament) on this course but also theological (Theology of Old and New Testament, Dogmatic Theology) as well as chaplaincy, homiletics, religious instruction and the history of Church. In January 1982, the Bible School Church Commission was established, and then, in 1986, the Bible School was changed into the Theological Seminary. The representatives of the churches that took part in this seminary decided to become independent, and in 1987, four new churches were founded, one of which was the Pentecostal Church. The Seminary came under control of this Church. In 1989, the Seminary moved to a new place at 20 Wyborna Street and started educating young people in a three-year mode. Two years later, its name was changed to Warsaw Theological Seminary. Apart from two full-time programs (bachelor's and master's), extramural studies were introduced in 2000 on the basis of various programs. Since 2002, the Seminary has started to enrol students graduating from different schools for postgraduate studies. There were also several other education modes organised for graduates from Pentecostal schools and seminaries from Poland and abroad. Specialist courses for religious instruction teachers are in preparation[21].

Theological Seminary in Ustroń

The Theological Seminary in Ustroń educates followers of all Evangelical churches and charismatic communities in Poland. Despite teaching and advancing biblical education, the Seminary organises conferences (for example prayer conferences) and supplementary seminars for pastors, ministers, leaders, religious instruction teachers and graduates involved in service[22].

Education programs

Two third of the subjects taught at Polish higher educational institutions are determined by the Ministry of Education and the rest are left for institutions to decide for themselves. It is admittedly a very small proportion to realise the uniqueness of a given school, especially Christian schools, but even in such a small scope, it is important to make the most of it and educate in such a way that graduates really become Catholic intelligentsia who are able to combine faith and education in their private and professional lives. As shown above, the education programs and education processes at Christian schools and universities listed above aspire to help students improve and realise their own abilities and capabilities through patient deepening and acquiring of

[21] http://www.wbst.edu.pl
[22] http://www.st.kz.pl

absolute, lasting and transcendent values (Nowak 2005, 172-173; Nowak 2010, 13-35).

We can see some kind of uniqueness in the higher education in Poland. This uniqueness has been present since the beginnings of institutional education in Poland and it is distinguished by an interesting approach towards educational problems and a clearly moral orientation of education which serves not only to acquire knowledge but also to become good people. In this context, we can see a specific correspondence between Polish tradition of education and the teaching of John Paul II – especially the one directed to the professors and students of the Catholic University of Lublin and delivered in an audience granted by the Pope in Częstochowa on June 4 1979 (Nowak 2007, 69-90; Nowak 2008, 126-127). Its significance may be tied to the question of can conferring degrees and giving students the opportunities to receive them be the ultimate goal of higher educational institutions? The answers given by John Paul II pointed at the fundamental goal of universities, which is make "people learn, think on their own". "The mere creation of educated, skilled, specialized individuals does not solve the problem. It does not solve the problem of a human being" (Jan Paweł II 2006, 129-130).

This goal should correspond to the entire human formation, which is understood by the pope as the liberation of a human being's spiritual and intellectual potential, which is always an individual act, and schools may only serve a helping purpose. Therefore, all scientific and research as well as scientific and constructive measures should be oriented to a comprehensive liberation of the whole human potential: spiritual, intellectual, emotional, and volitional but also shaping the whole person and orienting him to social goals (Wielgus, 1997, 5-20). John Paul II clearly states: „The aim of all intellectual efforts should be searching for the truth, pursuing the Good. For it is only in this way that one can conquer the risk of the fragmentary nature of cognition, which internally breaks the person who lives for trifles in different, not connected in any way, fields which are completely indifferent to human being's duties and destiny". This aspect of the mission and duties of university and academic circles may be rounded off with John Paul II's encouragement: „let us strive to think well" (Jan Paweł II 1992, 14-16; Nowak 2005, 173-174).

There is a necessity to create an appropriate education program which takes into consideration the different stages of human development and goes hand in hand with the reflection on oneself, one's role in the world and one's ultimate destiny, which is an inherent part of a human being as a God's creature and child. It is this reference to God which, according to John Paul II, should be "the thread tying together all human activities into harmonious unity" (*Sapientia Christiana*, n.1). As John Paul II emphasised, neutral education is not possible and any neutrality in educating young people will always be a

"dangerous impartiality". Therefore, Christian higher educational institutions should aspire to an even clearer lucidity of their mission and stand. A harmonious synthesis of all these aspects and perspectives, understood as a synthesis of "faith and reason, faith and culture, faith and life", should "realise itself not only on a scientific and didactic plane but also on an educational plane" in higher education (Wielgus 1996, 3-13). In this sense, higher educational institutions, especially Christian ones, should become places of building a new type of humanism which integrates all fields of study around one truth and, in this way; they should become a "culture laboratory" in which there is a constant dialog rooted in ethics between humanities, natural sciences, theology and philosophy (Nowak 2005, 172-176).

As John Paul II emphasised in his speech to KUL-Poland professors and students in 1979 in Częstochowa, „the university serves its purpose when it leads to human development in a given community with the help of scientific, creative and research means, it unlocks its broad spiritual potential. The potential of mind, will and heart; the whole human formation. /…/ it's a question, whether this limitless spiritual potential is unlocked, whether a human being realizes his humanity" (Jan Paweł II 2006, 129-130). We are mostly interested in contemporary problems of the role of the Church at universities and higher education in general. At our university, John Paul II Catholic University of Lublin, a special voice should be given to John Paul's teaching. In his teaching, university didactics is absolutely connected with a task of serving the truth. During his visit at our university, he told us that it means also *searching the truth*. The next very important task of higher educational institutions is a serving role for society (nation, state, culture, civilisation, humanity in general). The ideas mentioned here mean a specific, well-understood *social assistance* of the academic community (Nowak 2005, 174-185).

According to John Paul II, higher educational institutions are excellent tools for forming a person; they are the type of institutions that served, serves and will serve a very important social role. Higher educational institutions and universities first of all have an immense social importance. Teaching at Catholic higher educational institutions in his Apostle Constitution, dedicated mostly to Catholic universities *Sapientia Christiana*, John Paul II displays as their special task: "existential unification in intellectual work of these two orders of reality, that are often opposed to each other, as if they were contradictory: by these orders I mean on the one hand, searching the truth and on the other hand, the certainty that the source of truth is known to us – as it is Jesus Christ, revelation of the Father's Word" (*Sapientia Christiana*, n.1). "Born from the heart of the Church", as Pope John Paul II was to write in his *Ex Corde Ecclesiae*, 1990, the university is rooted in a past of infinite fecundity and consequently also bears within itself a hope, a future, to which it must bear

witness and, better still, which it must construct with those who attend it (Thivierge – Jarton 2009, 32).

Summary

The paper concerns the contemporary discussions about the relation of Church to higher education especially in Poland. After explaining the genesis and ideological basis for Christianity's interest in higher educational institutions: from the school of St. Clement of Alexandria, than St. Austin's (325-430) and especially in St. Thomas Aquinas' works and activity (1225-1274), until to the encyclical *On Christian Education* by Pius XI (*Divini Illius Magistri*, 1929), than the *Declaration on Christian Education* (*Gravissimum Educationis*) in Vatican II and also the Apostolic Constitution of 1990 *Ex Corde Ecclesiae*, which serves as an inspiration and common foundation for the organisational structures of institutions.

The paper provides a list of some very important Christian academic educational institutions in Poland: 1) John Paul II Catholic University of Lublin - the oldest (over 90 years old) Christian higher educational institution in Poland; 2) Cardinal Stefan Wyszyński University; 3) John Paul II Pontifical University; 4) Jesuit University of Philosophy and Education „Ignatianum" in Cracow; 5) Christian Theological Academy in Warsaw; 6) Pontifical Faculties of Theology such as a) Pontifical Faculty of theology in Wroclaw; b) Pontifical Faculty of theology in Warsaw (with sections: „Bobolanum" in Warsaw; this of St. John the Baptist in Warsaw and School of Theology in Wloclawek; Theological Institute in Siedlce; Theological School in Bialystok and its affiliation in Konin); 7) other Institutes and Seminaries: Warsaw Baptist Theological Seminary and Theological Seminary in Ustroń teaching followers of Pentecostalism and Evangelical churches and charismatic communities in Poland.

In the Polish situation of the relation of Church to higher education, the article assumes the importance of higher educational institutions and universities for society and shows that first of all, this has an immense psychological, cultural and social importance. According to John Paul II, higher educational institutions are excellent tools for forming a person. "Born from the heart of the Church", as Pope John Paul II was to write in his *Ex Corde Ecclesiae* (1990), Catholic (also we can say 'Christian') universities are rooted in a past of infinite fecundity and consequently also bear within themselves a hope, a future, to which they must bear witness and, better still, which they must construct with those who attend it.

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ANIELA RÓŻAŃSKA

THE CZECH MODEL OF HIGHER RELIGIOUS EDUCATION AFTER 1989

The Czech higher vocational education – a few key facts, structure and contexts

Before religious and Church-related higher education is analysed, first the general characteristics of higher vocational education in the Czech Republic are presented as the Church-owned higher educational institutions belong to the sector of higher vocational education.

The School Education Act (2004) says that "higher vocational education aims at the development, knowledge and ability expansion of students on the basis of their higher secondary schools but provides general and professional education necessary for the realization of some challenging professions". This general definition implies specific education for specific professions for higher secondary students with an accent on practical aspect of education; the accent on abilities and competence which can use high qualifications in the profession based on sound theoretical fundaments. This higher vocational education in the Czech Republic is included into the tertiary level of education. According to the International Standard Classification of Education (ISCED), higher vocational education in the Czech Republic is counted among educational programmes of ISCED 5B, which, contrary to ISCED 5A, underline the practical (professional, typical for specific profession) dimension of education and enable the achievement of specific skills/abilities suitable for specific jobs (Průcha 2002).

The length of such education has been defined since 2004 for three years (occasionally for three and half years); earlier it lasted for two years. Higher vocational education in the Czech Republic had to undergo through accreditation process similarly to universities, and is regulated by ministerial law (Bill No 10/2005 About higher vocational education and Bill No 470/2006 Amendments) and is in fact similar to the organization in higher school. What characterizes this system of higher vocational education is the long profession-orientated practice of students as an integral part of their education.

According to the Institute for Information on Education, there are 184 higher vocational education schools in 2009 with 28,027 students, i.e. an average of 152 students per school. Among the total number of 184 schools, there are 116 state (public) schools (63%) which are funded by regional government; there are 49 private schools (27%); 12 Church schools (7%); and 7

state schools organized by other state institutions (4%) (Karpíšek 2009, 17). A great number of higher schools coexist in some forms with higher secondary schools, often within the same profile of specialization.

The problem of religious and theological education in Czechoslovakia before the Velvet Revolution

In 1989, immense social and political changes occurred in Czechoslovakia, which rejected the communist regime. This social upheaval is called of the Velvet Revolution since it was peaceful in its character. It is understandable that before 1989, higher religious educational institutions were not possible at that time in Czechoslovakia. In the post-war Czechoslovakia, all aspects of social life were under a strict control by the state, that is, during the communist regime. Education – as being a leading factor of social development and change – was primarily centrally directed and controlled. Nevertheless, there was religious education at primary schools, which was led by Church officials and was under rigorous supervision by communist authorities. Religious education rather promoted communism than taught religious truths and the content of the syllabus was conciliated with communist administrators of religious affairs and was also governed by them. Since the 1950s, religious education has been an extra-curricular subject but religious lessons, educators and participants were gradually restricted and repressed. Pupils who attended religious lessons had some difficulties with enrollment to the higher secondary schools and university students were persecuted and often expelled from their universities because of their religious convictions (Horák 2008, 98). Repressions also affected their parents who were persecuted in their workplaces for sending children to religious classes. Parents had to count with a loss of their job position or even the expulsion from work and eventual social stigmatizing.

Persons in certain socially important positions (including teachers) had no right to confess publicly their faith because faith was a sign of obscurantism 'an opium for people' as Marxists defined it. For the Czechoslovak totalitarian regime, any religious convictions of their citizens were dangerous and subversive. All citizens were indoctrinated through systematic atheisation and laicization that resulted in a gap in transmitting faith from one generation to the other and an alienation from faith, religion and Church of the entire generation.

Primary school education was a unique official activity of the Church within educational institutions because Church-related education system was not reactivated after WWII. There were no Church-owned schools (of any stages from kindergarten to higher-level ones) after 1950 (Horák 2008, 95). There were only a few theological educational centres. Two Catholic

institutions existed, one in Litoměřice for the region of Bohemia and Moravia and the other in Bratislava for the Slovak region. Also, there were two Protestant centers, one in Prague at the Charles University and the other in Bratislava. Catholics could not be present at the Catholic Theological Faculty of the Charles University, which was enacted by pope Clement VI in 1347, and was established by the Czech king Charles IV in 1348, as the faculty was removed from the Charles University in 1950 as the result of the persecution of the Catholic Church by the communist government (Tretera 2002, 97). Fortunately, the faculty was reintegrated into the Charles University after 1989.

All these centres were infiltrated by secret services and students were kept under strict communist surveillance both during the terms and vacation. The State Office for Religious Affairs isolated theological students and educators from accessing the theological developments of the world. The objectives of higher education excluded genuine faith and deeply devout students had to meet clandestinely to expand their authentic religiosity. The students who partook in underground supplementary religious, theological and philosophical education founded the renewed Church after 1989.

Characteristics of current religious situation in the Czech Republic

The fact that religion continuity in the Czech Republic was broken by communist ideology caused specific current religious situation related to the denominational structure and the quality of religious belief. The Czech society is secular in its majority which implies that most citizens have no contacts with any Christian churches and some of them are proud of bearing the name of atheists. The last national census of 2001 revealed that 32% of Czech citizens were Christians: 27% of population belongs to the Roman Catholic Church, 1.1% to the Evangelical Church of Czech Brethren; the Czechoslovak Hussite Church had members less than 1%. There are 3% believers belonging to other Christian minority churches like the Silesian Evangelical Church A.C., the Evangelical Brethren Church, the Lutheran Evangelical Church, the Apostolic Church, the Church of the Seventh Day Adventists, the Evangelical Methodist Church, Baptists Union, etc. Around 9% of population did not declare denominational affiliation (they did not answer this point of questionnaire); and 59% of the Czech population declared not to belong to any denominations and religious community..

The reasons for these facts that 32% of Czech population belong to Christian Church and 59% of the population does not belong to any denomination, are in political repercussions of the past communist regime and Czech adherence to European freethinking, modernism and scepticism

rather than to religion. It is a noteworthy fact that at the beginning of the 1990s, just after the Velvet Revolution, there were more people declaring their affiliation to Church (45% according to national census of 1991). The sudden rise of religiosity began to fall off systematically; the reasons for this declining Church membership lie in the demographic sphere with a decreasing number of senior citizens who actively participated in Church life and a growing number of middle-aged people and the young generation that does not attend Church life nor is baptized or has any need to take part in Church activities. No less important is the anti-Church and anti-religion influence of the way of life led by state leaders and public figures; unfortunately also the teachers (Mezuláník 2008, 49), who – despite the socio-political changes in Czech Republic – cannot get rid of the Marxist ideology and disguise it by a new term of a modern, scientific viewpoint; they view religion as a superstition or outdated custom which should be fought against (Tretera 2002, 10). The most devastating reason of unbelief in the Czech Republic is a materialistic ideology with a hedonistic, consumptive approach to life. The traditional values of religiosity, piety, charity seem useless and senseless for the young generation and churches which promote those values are considered unattractive. The Czech young population is characterized by the privatization of their faith with no access to any churches. The substantial number of people with no Church memberships practice their own private religiosity and define themselves as indecisive or searching. There is only 35% of population which has strong, negative anti-religious feelings (Muchová - *Štěch* 2008, 75). Surprisingly, a great deal of population declares the belief in 'mysterious or occult powers' such as fortune-telling (69.7%), horoscopes (50%), and amulets (40.7%). These new beliefs appear among the young, well-educated generation which will shape the country in near future (Hamplová 2000, 45).

The situation of Czech Christians is not as bad as it appears from statistics. Religion is not dead, although the believers belong to the minority. This minority position of Christians has advantages, too; some Christians and communities are pivotal, trustworthy for their fellow citizens. The Czech society also expects such trustworthiness from Church institutions, including Church-related educational institutions.

The current faith-based higher education in the Czech Republic operating at theological faculties of secular universities

Theological faculties of the old regime of Prague, Litoměřice and Bratislava met strong resistance and controversy after 1989. The main critique stated that the centres taught outdated, nineteenth-century theology. In the existing socio-political situation, some new centres of higher religious education were started in České Budějovice and in Olomouc. The new centres soon

performed better and were more competitive and innovative than the traditional ones.

Theological faculties at state universities traditionally have confessional character in conjunction with their associated churches. Accordingly, three theological faculties operate at the Charles University in Prague. These are the Catholic Theological Faculty, the Hussite Theological Faculty, which was started in 1921 and the Protestant Theological Faculty, which operates since 1924. The Sts Cyril and Methodius Faculty of Theology, which is of Catholic character, operates in Olomouc at the Palacký University. The theological faculties were reintegrated into the universities through The 1990 Act of the Theological Faculties. The likewise Catholic-nature Faculty of Theology of the University of South Bohemia operates in České Budějovice. Both Catholic theological faculties in Prague and in Olomouc cooperate closely with the Seminars of Archiepiscopacy.. Theological education in South Bohemia has been connected to the Catholic Diocese of České Budějovice from its beginning in the nineteenth century. In 1950 it was forcefully banned by the communist regime. Since 1991, the diocesan bishop of České Budějovice has been the moderator of the Faculty of Theology at the University of South Bohemia in České Budějovice by law. (Tretera 2002, 99).

In the 1990s, most state theological faculties started new non-theological specializations which responded to the social needs of that time. All faculties offered a wide range of social, pedagogical and humane specializations. Some educational centres focused on specific areas, for example, the Theological Faculty of České Budějovice offers trainings in humane fields, religious education and ethic, pastoral assistance, charity and social work as well as free time pedagogy; the Hussite Theological Faculty at the Charles University is specialized in theology combined with philosophy, Judaism, psycho-sociological studies or studies of religion; the Palacký University in Olomouc offers theological studies (biblical, systematic, Christian philosophy) and also studies in practical theology (pastoral theology, Eastern Christianity, Christian education, Church law and the history of Christian Art).

These specializations were initiated to meet current social demands and to compete with private and Church-owned higher educational institutions which proliferated at that time.

The legal status and rise of private and Church-owned higher educational schools

In 1990, the amendment of the School Act was issued in the Czech Republic which regulated some aspects of educational activities in the country. The amendment made it possible to establish all kinds of private and

denominational schools except for higher educational institutions. The rise of private and Church-maintained higher educational establishments was possible in 1998 due to the new Higher Education Act. Private and Church-maintained higher educational institutions were granted favourable conditions for their establishment and development due to the liberalization of regulation, the financial support of the state (subventions) and equal treatment similarly to the existing state schools.

Denominational schools could be organized by churches and religious communities (societies) that were officially registered and recognized by state authorities. Institutions have to be legal entities; they must act in their own name in legal relations, which means that they cannot be an organisational part of their founding body (such as a Church). The Education Act of 2004 introduced a new legal status – school legal entity, and since then most denominational schools own this legal status.

The fact that legal regulations concerning higher religious education were introduced eight years later than those standardizing primary schools resulted in the fact that there are more schools on primary and lower secondary level than at higher level.

Church-owned higher educational institutions in the Czech Republic

There are no religious private (Church-owned) schools at university-level in the Czech Republic. As it has been mentioned above, theological faculties operate at secular universities. Religious higher education is organized at college level (ISCED 5B).

There are 14 denominational higher educational institutions in the Czech Republic. According to the Czech Ministry of Education, they are divided into four categories. Six colleges are directed by the Roman Catholic Church (three of them were directly founded by archbishops and three were founded by Catholic religious orders). Three colleges are governed by the Church of the Czech Brothers, five denominational colleges are run by other founders (one is established by the Hussite Church, one by the Brethren Church, one is founded by the Seventh-day Adventist Church, one by the Apostolic Church and one by the Baptist Union in the Czech Republic), and there are two theological seminars. For detailed data on the above listed institutions, please consult Table 1, Table 2 and Table 3.

Table 1: *Higher religious institutions founded by the Roman Catholic Church in the Czech Republic*

*Name**	*Type*	*Founder***	*Specializations*	*Teachers*** ***	*Classes*	*Students*
College of Journalism in Prague 1	college	Roman Catholic Church / Archbishops of Prague (1996)	Cultural and social journalism, Television journalism, Public Relations	21 / 23	10	210
Medical College of Sovereign Military Order of Malta in Prague	college	Roman Catholic Church / The Grand Priory of Bohemia of The Sovereign Military Order of Malta (1996)	Diploma in nursery	16 / 1	9	255
Jabok Academy of Social Pedagogy and Theology in Prague 2	college	Roman Catholic Church / Salesian Province in Prague (1993)	Social work, supervising, pastoral work	21 / 19	12	300
St.John's Boarding School – Pedagogical college at Beroun	college	Roman Catholic Church / Archbishops of Prague (1995)	Preschool pedagogy, supervising	14 / 8	8	200
CARITAS - Caritas - College of Social Work in Olomouc	college	Roman Catholic Church / Archbishops of Olomouc (1996)	Charity and social work, Social and humanitarian aid	14 / 29	14	385
Church Conservatory in Opava	conservatory	Roman Catholic Church / Congregation Merciful Sisters of Our Lady (1999)	Church music	30 / 10	6	81

Source: own table. * Approximate English translation; ** the first school year; ***employed/visitors.

Table 2: *Higher religious institutions founded by the Czech Brothers Evangelical Church in the Czech Republic*

*Name**	*Type*	*Founder***	*Specializations*	*Teachers*** *_	*Classes*	*Students*
Evangelical Academy College of Social Work in Prague 4	college	Czech Brothers Evangelical Church (1991)	Social work	7 / 22	5	140
Evangelical Academy College of Social and Legal Work in Brno	college	Czech Brothers Evangelical Church (1997)	Social legal advice	5 / 16	3	90
Conservatory of Evangelical Academy in Kroměříž	conservatory	Czech Brothers Evangelical Church (1991)	Church music	31 / 4	6	102

Source: own table. * Approximate English translation; ** the first school year; ***employed/visitors.

Table 3: *Higher religious institutions founded by other Protestant churches in the Czech Republic*

*Name**	*Type*	*Founder***	*Specializations*	*Teachers***	*Classes*	*Students*
Hussite Institute College of Theological Studies	college	Hussite Church / Hussite Institute of Theological Studies (2005)	Theology and pastoral work	1 / 12	2	70
Evangelical theological seminary Theological and Social College	college	The Council of Czech Brethren Church (1990)	Pastoral and social work, Theological and pastoral activities	6 / 24	7	70
Missionary and theological College in Kolín	college	Apostolic Church / Church Council (1992)	missionary and theological activities	4 / 1	2	20
Theological Seminary of Adventists of Seventh Day Theological and pastoral-social College in Sázava	college	Seventh-day Adventist Church (1990)	Theological and pastoral activities- courses for adults and post secondary courses	3 / 14	4	22
DORKAS – Social and theological college in Olomouc	college	Baptist Union in Czech Republic (1991)	Social and theological activity	4 / 34	3	44

Source: own table. * Approximate English translation; ** the first school year; ***employed/visitors.

These schools are organized on a three-year-attendance basis after which students get their diplomas in their definite field of specialization (DiS) or may attend university and obtain bachelor degrees (Bc). Colleges have signed a contract with some universities which run similar programmes, which enables students to use all facilities at universities. After graduating from colleges, students may study a few months longer at universities and may take further exams (Table 4).

Table 4: *Higher religious institutions providing undergraduate educational programmes in cooperation with the institutions of universities*

Institution	*Agreement with university*	*Part of university*	*Syllabus*	*Specialization*
Caritas - College of Social Work in Olomouc	Palacký University in Olomouc	Ciril-Methodius Theology faculty	Social policy and social practice	Charity and social work; Social and humanitarian work; International social and humanitarian work
Collegium Marianum Týnská VOŠ, s.r.o., Praha	Charles University In Prague	Faculty of pedagogy	Pedagogy specialization	Historic Music Practice; Coral and Church music
Jabok Academy of Social Pedagogy and Theology in Prague 2	Charles University In Prague	Faculty of Evangelical theology	Social work	Pastoral and social work
Evangelical Academy College of Social Work in Prague 4	Charles University In Prague	Faculty of Evangelical theology	Social work	Pastoral and social work

Source: own table. * Approximate English translation; ** the first school year; ***employed/visitors.

Most of higher educational religious institutions are of ecumenical character. The access to these establishments is offered for those who are tolerant toward religion and honour fundamental Christian values. Church-owned schools belong to the private sector of education and charge fees from students. The state covers the cost of teaching materials as well as the salaries of teachers and other employees while students pay for all other costs. Fee payment and its range are described by the Bill of the Higher Vocational schools of 2005.

Courses provided by denominational higher educational institutions include fixed and extramural forms of study. Specializations vary per institutions; the most commons include social work, pastoral care, pedagogical

or socio-legal trainings. These specializations answer recent needs of the social sphere; they prepare workers for marginalized citizens, disadvantaged and disabled people, endangered youths and the like. Denominational higher educational establishments are appropriate for these tasks and they prepare students adequately for these demands of the contemporary society.

To present a clear image of denominational higher educational institutions in the Czech Republic, a case study of one such establishment is detailed below.

Jabok Academy of Social Pedagogy and Theology in Prague – a case study

The Jabok Academy of Social Pedagogy and Theology in Prague[1] is a denominational college which offers training in the area of social work and social pedagogy from the Christian point of view. It is a college with the longest existence in the Czech Republic. It was founded by the Salesian Province of Prague in 1993. The Salesians are a Catholic monastic community which organizes worldwide educational activities among young people. The unusual name of the institution, Jabok, is the abbreviation of two great Christians names – Jan Bosco, the founder of the Salesian Order, and Jan Amos Comenius (the great Czech Protestant educationalist). The institute was founded on the four hundredth anniversary of Comenius's birth. The school practices a lay extension of the Salesian Mission to reach people in unbelieving societies and especially endangered youths, such as drug addicts, Gypsies, prisoners and other people living in places where normally priests never get to. The name of school also refers to the Jabok River on whose bank Jacob fought with God. (Genesis 32:23-33).

Studying at the college lasts for three years; students receive useful knowledge and skills necessary to perform pedagogical, social and pastoral work in fields which do not demand diploma Master's degree. The syllabi of courses focus on practice as students are required to spend at least 22 weeks working in different areas of social or educational work. The Jabok Academy is characterized by the combination of pedagogy and theology to help students to achieve the unity of theory and life practice, confirm their own values and to motivate them for social work. Even though not all students are strong believers or Christians, all of them have to take biblical courses so that students are provided by substantial basis for their work. Students are particularly well-trained to work with endangered young people, for example, marginalized young people, alcohol and drug addicts, homeless youths, young

[1] The original Czech name of the school is: Jabok – Vyšší odborná škola sociálně pedagogická a teologická.

prostitutes, and physically and mentally handicapped people of all ages. The acquired qualification makes it possible for students to work in state as well as non-governmental institutions (orphanages, recreation rooms, youth centres) and they can participate in the pastoral activities of churches[2]. Most graduate students enter secular social work.

The essential values of the Jabok Academy are the Christianity-based and Salesian ideal of education through friendship, goodness and family atmosphere. All students in the Jabok Academy must go through its programme of education independent of their views, denominational and community background. The Jabok Academy closely cooperates with the Protestant Faculty of the Charles University and students may receive the title of Bachelor there as well.

The mission of the Jabok Academy is to provide conditions for versatile development in spiritual, psychological and moral areas. The Jabok Academy is the place where students can feel themselves at home and, at the same time, it is a very demanding institution with severe intellectual and educational requirements. Nowadays, there are twelve classes at the Jabok Academy with 300 students and 41 educators.

Conclusion

Higher religious education in the Czech Republic is the result of socio-political changes in the 1990s and, above all, of the activities of some democratic liberties. Education answers contemporary social needs, global dangers and civilizational challenges. Private and Church-owned higher educational institutions fill a gap of educational proposals; the Czech educational system has become more varied, modern and up to date thanks to these establishments. Institutions had to overcome several obstacles, therefore they require the help of society, churches and sponsors. Consequently, a non-profit organization was established 10th October 2007 under the name of The Civil Association of Church Schools and Institutions in the Czech Republic[3]. Its objective is to support educational activities of Church-owned institutions and other denominational, educational-related establishments. The members of the association believe that the existence and scope of activities of Church-owned educational centres is impossible to be substituted. Church-owned institutions – from kindergartens to higher educational establishments – bear a remarkably good opinion by society and experts. According to school controlling authorities, evaluations of Church-

[2] http://www.jabok.cz
[3] The Czech name of the association is Občanské sdružení církevních škol a školských zařízení v České republice.

owned institutions are of higher quality in all aspects than those of state or private schools (Grohová - Holecová 2000, 3). This explains why a great number of Czechs who do not belong formally to any Church send their children to Church-owned institutions (Church Education. Document of Czech Bishop Conference, 2004). The number of Church-owned establishments nowadays as compared to 1948 is insignificant (it was 250 then and today there are just 75 of them) but their quality is high and is steadily increasing. The main advantage of Church-owned institutions and educational establishments is their atmosphere and approach to students, the more friendly relations among professors and students and the more varied extra/curricular activities they offer[4].

Today higher religious education is unique, permanent and impossible to be substituted; it has an important position and role to play in the Czech secularized society. The last two decades of social and political changes were the time of a great revival of religious education. The transformations supported mainly primary and secondary education and, to a less extent, higher religious education. The totally state-independent, university-level religious education in the Czech Republic is a question of the future, nevertheless.

[4] http://www.ado.cz/pastorcentra/skoly.htm

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PAVEL PROCHAZKA

CHURCH-RELATED HIGHER EDUCATION IN THE SLOVAK REPUBLIC

Introduction

Church-related higher education in the Slovak Republic after the transition has been developing quite rapidly as part of a general expansion of higher education. Before 1989, there were three faculties of theology related to mainline Church traditions (Roman Catholic, Orthodox, and Lutheran) to supply all the Slovak churches with educated clergy, with the coming of democracy there appeared several more ones to provide educational platforms for others (Reformed, Greek-Catholic, Evangelical). It opened a way for students to enjoy a new quality as well as quantity of respective study programs.

Currently, some of the institutions in Slovakia reconsider their study programs as the number of applicants for classical theological priestly programs has been declining. However, the churches need professionals among their non-priestly staff and lay coworkers. This has led educators to prepare alternative theological programs that are now offered. The current situation challenges Church-related higher education to work on two areas that will influence the future, namely, to provide for excellence in theological education and to develop study programs that would cover those up-to-now unattended tasks and unoccupied fields. These hang together with the need for high quality pastoral care, such as Church hospice services, crisis intervention ministry, post-penitentiary care, pastoral care for patients with non-remediable disorders.

This study outlines selected developments of Church-related higher education in Slovakia, by considering Slovak legal frame under which this education is realized.

Function of Slovak Church-related Higher Education after the transformation

The Constitution of the Slovak Republic deals with the question of religion in the Preamble and in two Articles. The Preamble states: "We, the Slovak nation, mindful of the political and cultural heritage of our forebears, and of the centuries of experience from the struggle for national existence and our own statehood, in the sense of the spiritual heritage of Cyril and

Methodius and the historical legacy of the Great Moravian Empire..." Second, in Article 12: " (2) Basic rights and liberties on the territory of the Slovak Republic are guaranteed to everyone regardless of sex, race, color of skin, language, creed and religion, political or other beliefs, national or social origin, affiliation to a nation or ethnic group, property, descent, or another status. No one must be harmed, preferred, or discriminated against on these grounds. Third, in Article 24: "(1) The freedoms of thought, conscience, religion, and faith are guaranteed. This right also comprises the possibility to change one's religious belief or faith. Everyone has the right to be without religious belief. Everyone has the right to publicly express his opinion. (2) Everyone has the right to freely express his religion or faith on his own or together with others, privately or publicly, by means of divine and religious services, by observing religious rites, or by participating in the teaching of religion. (3) Churches and religious communities administer their own affairs. In particular, they constitute their own bodies, inaugurate their clergymen, organize the teaching of religion, and establish religious orders and other Church institutions independently of state bodies. (4) Conditions for exercising rights according to sections 1 to 3 can only be limited by law, if such a measure is unavoidable in a democratic society to protect public order, health, morality, or the rights and liberties of others.[1]

Church-related higher educational institutions in the Slovak Republic embody a meaningful part of the fulfillment endeavor to maintain and develop religious heritage and freedom of the Slovak nation as described in the above cited parts of the Constitution of the Slovak Republic.

84% of the Slovak population declared their affiliation with religion when were asked this question during the last census in 2001. They mostly claimed to be the members of churches and religious communities registered in the Slovak Republic. Today, there are the following eighteen of them (in the order of the web site of the Ministry of Culture of the Slovak Republic[2]): Apostolic Church, Bahá'í Faith, Baptist Union, the Seventh-day Adventist Church, Free Evangelical Church, Czechoslovak Husite Church, the Church of Jesus Christ of Latter-day Saints, the Evangelical (Lutheran) Church of the Augsburg Confession in Slovakia, the Evangelical Methodist Church, the Byzantine (Greek) Catholic Church in Slovakia, Christian Congregations (Plymouth Brethren) in Slovakia, Religious Society Jehovah's Witnesses, the New Apostolic Church, the Orthodox Church, the Reformed Christian Church, the Roman Catholic Church, the Old Catholic Church, and the Central Union of Jewish Religious Communities. The number of the adherents of churches and religious communities has been published at the

1 http://www.slovakia.org/sk-constitution.htm (21.07.2008.)
2 http://www.culture.gov.sk/cirkev-a-nabozenske-spolocnosti/registrovane-cirkvi (21.07.2008.)

official web site of the Statistical Office of the Slovak Republic[3]. The biggest percentage is shown by the Roman Catholic Church (68.9%) followed by the Evangelical (Lutheran) Church of the Augsburg Confession in Slovakia (6.9%), the Byzantine (Greek) Catholic Church in Slovakia (4.1), and the Reformed Christian Church (2.0%). The figures of each one of the remaining churches and religious communities are smaller than 1%.

The Constitution guarantees religious freedom and Act No. 308/1991 on freedom of religious faith and on the position of churches and religious communities gives the basic legal frame to religious life. The Act explicitly speaks of education in paragraphs 2-8 upholding all the privileges of the citizens that profess any religious faith. These include constitutional rights and liberties including the right to be educated in a religious spirit and - on fulfilling the conditions established by the internal rules of churches and religious communities as well as by generally binding legal regulations - to teach religion. This basic Slovak legislation respects society's need for the missions of the churches and religious societies giving the right to teach as well as educate their clerical and lay workers at their own schools and other establishments, including theological universities and theological faculties, in compliance with conditions set forth in generally binding legal regulations.

Religious people have the right as well to be served by qualified personnel and religious entities have the right to develop educational institutions including the institutions of higher education. Religions share a common ambition to both help individuals in their spiritual orientation and to support the nation's endeavor to promote and consolidate moral standards. One of the ways to make the vision real is to educate at various levels, and that is why religious entities in Slovakia wish to enter the higher educational system as well. This is a legitimate aspiration that is respected by the country's legislation.

The inception and existence of higher educational institutions in the Slovak Republic has its legal framework, namely, it is regulated in accordance with Act No. 131/2002. This lengthy document begins with a paragraph on the mission, functions, and the role of higher educational institutions. When analyzing it, especially article 4, it presents society's expectations from the institutions of higher education, which should provide for raising professionals with the highest qualification as well as with high moral standards, civil and social responsibility. This purpose is to be fulfilled by educating in the spirit of democratic values, humanism, and tolerance. Higher education should cultivate national cultural heritage as well as various cultures in the spirit of cultural pluralism. In the latter part of this sentence, we trace

3 http://portal.statistics.sk/files/Sekcie/sek_600/Demografia/SODB/Tabulky/tab13.pdf (21.07.2008.)

an endeavor of the law-maker to approximate traditional Slovak university spirit to current European investigative, developmental, or artistic and additional creative activities that are open to a variety of cultures and religions. This tendency is also clear from the law's tendency towards having institutions of higher education that are a cradle of public discussion on social and ethical questions as well as on the formation of civil society.

The scope, complexity and volume of the mission of higher educational institutions establish challenges for churches and other religious organizations. They declare to have potential to respond in a number of ways: (a) to help safeguard spiritual, cultural and social dimensions of higher education; (b) to assist students and facilitate their mobility; (c) to improve accessibility to high-quality higher education for all students; and (d) to preserve cultural diversity within higher education.

Legal background

The Churches' right to enter and maintain higher education is declared in three basic documents. For the Roman and Greek Catholic Churches, there is the Basic Agreement between the Slovak Republic and the Holy See, published on 23rd August 2001 as Act No. 326/2001 as well as the Agreement between the Slovak Republic and the Holy See on Catholic Education, published on 9th July 2004 as Act No. 394/2004. For other churches and religious communities, the Agreement between the Slovak Republic and Registered Churches and Religious Communities exists; it was published on 18th May 2002 as Act No. 250/2002 as well as the Agreement between the Slovak Republic and Registered Churches and Religious Communities on Religious Education, which was published on 13th July 2004 as Act 395/2004. All mentioned Agreements on education are very similar with respect to their format and content.

The Agreement between the Slovak Republic and the Holy See on Catholic Education deals with higher education in Article IV, which declares the existence of the Catholic University in Ruzomberok as an institution which is equal to other higher educational institutions in the Slovak Republic. Both parties shall support cooperation between them, that is, both the Slovak Republic and the Catholic Church support higher education, scientific investigation and formation in Catholic schools of theology, theological institutes, and in priest seminaries which are directed by the Canon Law. The teachers of the Catholic disciplines are required to have a "canonical mission". The Slovak Republic shall provide financial means for Catholic schools of theology as well as for the priest seminaries.

The Agreement between the Slovak Republic and Registered Churches and Religious Communities on Religious Education deals with the questions of religious higher education in Article 4 as well. Both parties, the Slovak Republic and the registered churches and religious communities declare their mutual support towards higher education, scientific investigation and education at divinity schools, theological institutes, and in various forms of theological education according to prospective needs. Teachers of theological disciplines in higher educational institutions must have either canonical mission or a special authorization from their respective establishments. Registered churches and religious communities have the right to propose the establishments of theological schools at universities in accordance with the enacted conditions of the Slovak Republic. The Slovak Republic shall provide financial means for Catholic, Orthodox, and Protestant theological faculties at universities as well as seminaries and colleges of religious orders and contributes to the budgets of theological institutes accordingly.

The Catholic University in Ruzomberok

The Roman Catholic Church responded to the needs of Church and society by the establishment of the Catholic University in Ruzomberok. It was established by the Trust Instrument issued by the Conference of Bishops of Slovakia, minutes No. 157/2000 from 5th July 2000, based on John Paul II: Ex corde ecclesiae de universitatibus catholicis – the Apostolic Constitution on Catholic Universities from 15th August 1990, article 3 § 1. Legal status was provided by Act No. 167/2000 of the Slovak National Council.

As articulated on the Catholic university's web site[4], the university became a public university of religious character by the Law of the National Council of the Slovak Republic No. 131/2002. The university follows the tradition of Catholic universities from all over the world. It makes an effort to keep the essential characteristics common to other institutions of higher education. Simultaneously, it develops the ideals of education in accordance with Christian spirit and also the mission of a university, which is to reveal and mediate the truth in all the spheres of human knowledge. This university strives to instill ideas of scholarly learning by means of research and education, protecting and supporting human dignity and the cultural heritage of forefathers. It seeks to solve the problems of current times concerning welfare and progress, thus bringing benefits to all in society. This effort is based on Christian principles by which individuals are formed to be mature and responsible for the realization of their profession, to be able to spread the

[4] http://www.ku.sk/en/ (21.07.2008.)

Gospel to the existing society, in developing opinions and attitudes. The Catholic University contributes to the persistent progression, development and improvement of society, following the proof of Christian national history and European spiritual culture. It continues to evolve the program of the spiritual dimension of men and women of the 21st century.

The University has been constantly working on active participation in the international organizations of Catholic universities in Central and Eastern Europe (CEECU), in Europe (FUCE) and world-wide (FIUC). The number of students studying here in the academic year of 2007/2008 was 12000, which includes a growing number of part-time students. They can study at four faculties: the Faculties of Theology, Philosophy, Pedagogy and the Faculty of Health. Besides these, the university has got special departments of scientific and pedagogical character, institutes, student residences and canteens. The Catholic University is educating 12 300 students at those four faculties in a number of accredited study programs; 6 300 of them are residential students and another 6 000 of them are non-residential students.

The University has signed cooperation agreements with more than thirty foreign universities. The studies are covered by the European Credit Transfer System (ECTS) and are supported by student mobility agreements. The university admits all students willing to respect its Catholic spirit no matter what religion they confess. Apart from state-funding, the Catholic University in Ruzomberok is significantly supported by the Bishop's Conference of Slovakia, the town of Ruzomberok and the Liptov region. The support of town is concentrated on the development of infrastructure of the university including the possibilities for permanent accommodation for the teaching staff. There is a lot of effort to incorporate the university into the town and to enhance its influence on public life in Ruzomberok.

Although the Catholic University in Ruzomberok is a public university financed by public budget, it is a Church-related university. This is embodied it its Statute.[5] This university was established according to Act No. 131/2002 in accordance with the § 34 as a confessional institution of higher education. The internal regulations of such institutions are first subject to be confirmed by the prospective Church or religious community and the academic senate approves them only afterwards.

The Statute grants the university institutional autonomy, which is necessary to fulfill the tasks according to the state law and the law of the Catholic Church effectively. In its fourth part, it specifies the functions of Church in university administration which is assumed by the Catholic Church. The academia is obliged to respect the competencies of the Conference of

[5] http://www.ku.sk/doc/statut_ku.pdf (22.07.2008.)

Bishops of Slovakia as well as of the diocesan bishops. The Conference of Bishops of Slovakia exercises its duties through the Great Chancellor of the university. The Great Chancellor's duties are explicitly stated in Article 9 of the Statute. The Conference of Bishops of Slovakia oversees the university's economy in the same way as it does with other Catholic legal entities and it also financially supports its activity and development. The University provides the spiritual care of the members of academia through appointed priests and pastoral workers at the University Pastoral Center.

Theological disciplines are taught at the university as professional training for priests as well as professional training for teachers of religious education or as professional disciplines in humanities, societal and social sciences, and as an overall orientation for students. The life of the Faculty of Theology and of the priest seminaries are directed by the regulations of the Apostolic Constitution Sapientia Christiana as well as by a special statute that was approved by the Congregation for seminaries and Catholic education.

Church-related higher-level theological institutions in Slovakia

Accredited study programs taught at higher educational institutions in Slovakia are always derived from the System of Study Areas, which was published by the Ministry of Education of the Slovak Republic on 16th of December 2002 under the number 2090/2002[6].

Church-related theological institutions can be considered especially by those that offer study programs based on theological study areas in the System of Study Areas under the section of humanities (Theology, Catholic Theology, Evangelical (Lutheran) Theology, Orthodox Theology).

There are a number of Slovak public universities that provide for fulfilling the needs of churches and society in the area of theology and theology-based education.[7] In this way, they substitute the missing Church-owned higher educational institutions. They reflect the need though an extended offer of accredited study programs covering the area of theology for all the variety of Christian theologies. The selection of theological education

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6 http://www.minedu.sk/data/USERDATA/VysokeSkolstvo/SSOSR/Sustava_studijnych_odborov_SR.xls (22.07.2008.)

7 Catholic University in Ruzomberok, Faculty of Theology; Comenius University in Bratislava, Roman Catholic Faculty of Theology of Cyril and Methodius and Evangelical Theological Faculty; Selye Janos University in Komarno, Faculty of Reformed Theology; University of Matej Bel in Banska Bystrica, Faculty of Education; University of Presov in Presov, Faculty of Greek-Catholic Theology and Faculty of Orthodox Theology; University of Trnava in Trnava, Theological Faculty in Bratislava; Zilina University in Zilina, Faculty of Natural Sciences.

in those institutions ranges from bachelor's through master's degrees to the highest-level PhD. studies.

In addition to theology, there are some combinations of Christian theological core education with a special polarity, like mission work with children and youth, probation and mediation work, religious and cultural studies, family science, formation and leadership of fellowships, catechetics, or social ministry.

Besides these institutions that offer study programs based on theological study areas, there are higher educational institutions in Slovakia that offer accredited study programs necessary for teachers of religious education, called either "*Teaching of religious education*" or "*Catechetics*". These are typically combined with study programs of teaching of additional subjects, like foreign language, Slovak, mathematics, informatics, music, physical education, history, biology, physics, geography, chemistry, social science, arts, ethics, and ecology. These study programs, however, are taught at a number of both Church-related and secular faculties.

An ecumenically shared department

The author of this paper is one of those who started the multi-denominational Department of Evangelical Theology and Mission, Faculty of Education, Matej Bel University in Banska Bystrica (DETM). Since the DETM is a higher educational institution that is related to four small membership churches in Slovakia, it gives her a unique position among the surveyed Church-related institutions of higher education. It is related to the Apostolic Church (internationally known as Assemblies of God), the Baptist Union, the Evangelical Methodist Church, and the Free Evangelical Church. Although they are different denominations, they all recognize the Confession of the Evangelical Alliance which gave them a theological platform of mutual understanding and cooperation for the sake of implementing evangelical (conservative) theological education. An in-depth case study applying a hermeneutic approach may help to understand some aspects of Church-related higher education in Slovakia.

The history of DETM is marked by the split of Czechoslovakia and the formation of the Slovak Republic. Following the long time of lacking religious freedom, political changes opened the horizon for churches and religious communities for new tasks in 1989. The previous period was marked by a style of religious life that was somewhat similar to the one of the early Church. A new era has brought new needs for education of more people involved in religious activities. It was no longer satisfying for churches to send forth people with little training.

Some churches with Protestant heritage did not have any institutions of their own in the socialist Czechoslovakia. They were sending their students of theology to ecumenical institutions of theological higher education, such as the Protestant Faculty of Theology in Prague, the Hus Theological Faculty in Prague, or the Evangelical Theological Faculty in Bratislava. Under the conditions ruled by communists, those institutions could accept just a limited number of people interested in studying theology. That is why there were numbers of people who wished to study theology after the fall of communism. When the year 2003 approached, there was a strong feeling among the small-membership churches in Slovakia that the new period in the history of Slovakia should also mean a new period in the history of theological higher education; they wanted to run a school with a specific, conservative type of evangelical theology. Following partial discussions of the top Church representatives of the Baptist Union, the Evangelical Methodist Church, the Free Evangelical Church, the Apostolic Church, Christian Congregations, and mission movements AD 2000 and the New Eastern Europe for Christ, there was a summit in Banska Bystrica in December, 1992. They declared that most of their workers get their education in the Czech part of the federation. After the separation of the two states, it would be most desirable to find a way to ensure their education in the Slovak Republic.

The Association of Evangelical Churches in Slovakia and DETM

There was a lack of resources, both human and financial, at each of the involved churches to start an institution of theological higher education on their own. Despite minor theological differences among these churches, they set out on the way of cooperation. The above-mentioned several small-membership churches in Slovakia founded the Association of Evangelical Churches in Slovakia (AEC) for the purpose of spiritually and personally helping the DETM to start and continue its mission.

The Statute of AEC is a document that clarifies the relation of the Apostolic Church, the Baptist Union, the Evangelical Methodist Church, and the Free Evangelical Church to the DETM. The main mission of AEC is declared to be the educational formation of preachers, mission workers as well as catechists – teachers to teach Christian religion in combination with other subjects, and of the deacons at the Matej Bel University, Faculty of Education in Banska Bystrica. AEC was the founder of the Department of Evangelical Theology and Mission. As part of the DETM's mission, there shall be courses for training life-long pastors as well as courses for lay Church workers. AEC contributes to the budget of the DETM by offering support to publish teaching and study literature. It organizes educational talks and evangelization projects at churches and in public life. It cooperates with

similar Christian seminaries and schools in this country and abroad with which it can form either temporary or permanent formations. It organizes professional, theological, and scientific conferences to support the educational formation of leading spiritual workers, social ministry workers as well as workers for crisis situations in society (natural catastrophes, terrorism, wars, and so on). The Statute also reveals the original plan to start and maintain elementary and secondary schools.

The Statute of AEC also documents a strong and unique desire of all the involved parties to do their best for the intended goal. Each member-Church is ready to take part in AEC committee meetings, to submit proposals for the main AEC goals at annual planning of tasks, to check the spiritual level of AEC-schools as well as to review AEC economics, to elect the members of the AEC committee and of the AEC administration. Each one assumes responsibilities: taking part in the realization of the main AEC goals and tasks, caring for the recruitment of the students and teachers of the schools as well as supporting them according to their needs; looking for sponsors; contributing financially to the needs of AEC according to given projects; taking part in the Annual meeting of the AEC committee. In relation to the DETM, the AEC committee appoints and discharges the director as well as the administrative staff, approves the principles of the teaching curriculums, denotes the rules for selecting teaching staffs and approves their personal occupation according to the current regulations of the Ministry of Education of the Slovak Republic, designates the rules for recruiting students, approves their annual reports, makes decisions about the property arrangement held by AEC. The AEC committee is made up of commissioned representatives of member-churches, two per each Church.

Since AEC assumed some financial responsibilities, member-churches agreed to support and give extra contributions when necessary, to provide gifts to international mission societies, to look for state grants, to encourage individuals to donate, and to use revenues.

Current educational trends and DETM's mission

The mission statement as well as the core values of DETM point to the needs of evangelical churches in Slovakia and other countries. Churches in the Czech Republic, Ukraine, Serbia, Romania, and other countries have been sending students to study at DETM. These students have been trained for their mission as pastors, teachers of religion, and missionaries. Some may become lay leaders. Of course, the mission statement and core values reflect the need to develop printed resources for directing and grow evangelical

churches, which assumes ongoing theoretical investigations, empirical research, and scholarly production.

Taking into account these facts, the question of where a Church-related higher educational institution, such as DETM, is heading now arises, for what purpose and why this institution exists. Theological and Church-related education, including DETM, finds itself in a global process of re-evaluating and checking teaching plans according to the current needs of churches. The implemented changes are not only "cosmetic" but profound. There are at least three basic trends in Church-related institutional higher education today: they are discussed globally (see references) but locally as well. They proved to be relevant under Slovak conditions.

The first trend is to question the way Church-related higher educational institutions use academic freedom. Academic education should not be isolated from Church life. That encourages higher educational institutions to cooperate more closely with churches and to research churches empirically in order to keep vital contact with churches. The curriculum and research plans are to be under permanent interactions with churches.

The second trend is a requirement for an interdisciplinary dialogue within university training. Traditionally, Church-related higher education was distinctly tackling issues and answering questions different from those relevant to the social, political, and economic life of people, as they are trained in a variety of disciplines. Faith communities are looking for those practitioners who are able and competent to become new apologists in the environment of an educated society.

The third trend in Church-related higher education is to pay attention to information-technology. Numerous writers (Crews 2006; Kohl 2001; Wanak 2001; Elliott 1999) have pointed to the crucial role of accessibility to information. Classical libraries alone no longer satisfy this need. A continual development of IT and a growing computer and internet literacy of both the faculty and students are pre-requisites to keep up Church-related education in this world that has already become a "global village" foreseen by McLuhan long before. Modern communication technologies such as radio, television, and the internet globalize communication by allowing users from all levels of society around the world to connect each other easily and exchange ideas instantaneously. Church-related education therefore should get rid of provincialism and partial significance. DETM is responding to these three trends in several ways. It responds to the first trend through permanent interaction with churches through AEC as well as through personal visits of local churches by educators.

The second trend is reflected by regular reviews of both the curriculum and study subjects. Regular re-accreditations take place in four-year intervals. Re-accreditation is considered to be a new accreditation. That is a challenge for higher educational institutions to reconsider their study programs. Besides, DETM makes minor modifications of subjects every year by introducing the latest study literature as well as reviewed requirements for practical experience of the students. Cognition, ministry skills, and the development of students' Christian character are three focused areas. Interdisciplinary dialog is accessible thanks to DETM's university setting at the Faculty of Education.

The area of information technology is developing. Certainly, it is not enough just to say that each educator and student can use a PC and internet connection is available at school. DETM needs to pay more attention to the development of skills to use technology. It will be necessary to invest more financial means to have open access to paid web pages with necessary sources.

The training system at DETM and the Bologna process

Details of the academic programs have recently been published by D. Hanesova (2006, s. 65-66). An in-depth analysis of subjects in particular programs offered by DETM show an endeavor to satisfy both traditional theological training systems in Europe as well as the expectations of the involved Church denominations. Details of the academic programs have been published by Hanesova (2006, 65-66). An in-depth analysis of subjects in particular programs offered by DETM show an endeavor to satisfy both traditional theological training systems in Europe as well as the expectations of the involved Church denominations. DETM, while fully rooted in western theological traditions, respecting the Bologna process, has been in constant dialog with the churches that initiated its rise. Fulfilling the needs of those churches due to specifics rooted in their prospective theological traditions and needs, DETM introduced a number of electives that reflect historical theology, theoretical theology and applied theology.

All of the study programs at DETM finish with accredited state final exams. The Chair and the members of the Committee of state exams are nominated by DETM and approved by the Dean of the Faculty of Education. These exams consist of written and oral exams. Written degree thesis which is developed by the student according to topics agreed upon by DETM and chosen by the student and his/her advisor. The topic for the master's degree thesis must be different from that one submitted for the bachelor's degree. The evaluation of the final written thesis is made by both the advisor and an

opponent. The student must defend the thesis in a discussion over the evaluations. Oral exams follow the successful defense of the thesis. They have a colloquial character as required by the Bologna.

After successfully passing the exams, the Chair of the Committee informs the Dean of the Faculty who approves to issue the Bachelor's or Master's Graduate Degree Diploma. The Bologna process as an attempt to unify and to make requirements, language, formatting, and programs in the European University system consistent has been fully accepted in Slovakia, and it is achieved through a common understanding and practice of transferring credits (ECTS), and the unified number of years required to complete degrees. The training system of the DETM must meet the expectation of the Bologna process as Slovakia signed the Bologna Declaration in 1999 and became a member of the "European Higher Education Area." The law on universities, Act No. 131/2002, requires all higher educational institutions to respect it. Details on subjects, examinations and prospective number of credits at DETM are to be found on the school's web site and partly in the above mentioned article by Hanesova (2006) as well.

The quality of the Church-related institutions of higher education assured by national accreditation

The Accreditation Commission arbitrates the competency of higher educational institutions to implement a study program that qualifies graduates to an academic title. There are two accreditation files necessary to be submitted to the Accreditation Commission to accredit a program. First, a self-evaluation report of the last five-year period on investigation, development and creative activities in the area of research. The Accreditation Commission is an advisory body of the government of the Slovak Republic. It is accountable for its activity to the government. The essential tasks of the commission are to monitor and independently evaluate the quality of education, research, development, artistic and other creative activities of higher educational institutions. All conditions under which these activities take place are comprehensively reviewed. Based on independent evaluation, the Accreditation Commission contributes to improving the efficiency and quality of education offered at higher educational institutions and develops recommendations to improve their operation.

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FAITH-BASED HIGHER AND ADULT EDUCATIONAL INSTITUTIONS

VINKO POTOČNIK

THEOLOGY AT A PUBLIC UNIVERSITY: THE CASE OF THE FACULTY OF THEOLOGY IN LJUBLJANA

In 1919, the Faculty of Theology was along with four other faculties among the founders of the University of Ljubljana (Slovenia), now it is one of the largest and most successful European universities. In 1949, the Faculty of Theology was excluded from the University by the Yugoslav communist regime but it continued to function as a Church institution. After the fall of communism in 1992, it was re-integrated into the University. In this historical context, the author analyzes the place and role of theology, religion and the Church in the context of a public university and university culture, as well as the factors of their relationship. The contribution aims to show that the relationship between the Faculty of Theology and the public university is an indicator of a broader relationship between state and Church, as well as society and religion.

Introduction

The University was established in the sphere of Christian faith and culture. It is not surprising that already the first university in 1088 in Bologna, and then throughout the medieval *studium generale* included the Faculties of Medicine, Arts and Law, as well as the Faculty of Theology. However, the presence of theology and through it the Church in today's university is not taken for granted. This was reflected, inter alia, in the refusal of the visit of Pope Benedict XVI. at the University of Rome in 2008.

Among the five co-founding faculties of the University of Ljubljana, the first and the largest university in Slovenia,[1] and now one of the largest and most successful European universities,[2] was also the Faculty of Theology.[3]

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[1] In Slovenia, with a population of 2 million, there are four public universities and a few smaller private higher educational institutions. The University of Ljubljana is the largest and Central Slovenian teaching and scientific research organization. It ranks also as one of the largest European universities with 23 faculties and 3 academies, 3200 higher education teachers and 1100 researchers and about 60,000 students (http://www.uni-lj.si/).

[2] The 2009 Shanghai ranking of 20,000 world's research universities (Academic Ranking of World Universities, http://www.arwu.org/ARWU2009_5.jsp) ranked the University of Ljubljana in class 400 - 500. The latest survey by the leading Spanish research center CSIC, which included 6000 universities around the world, ranked the University in Ljubljana on

Until World War II, it was a full member of the University. In 1949, after the socialist revolution, it was excluded from the University by the Yugoslav communist regime for political reasons, and in 1952, also from the public school system. However, this did not completely stop its operation and further development. After the collapse of the communist regime and the onset of democracy in 1992, the Faculty of Theology became again a member of the University after 40 years.

The dynamics of the relationship between the public university in Ljubljana and the Catholic Faculty of Theology gives an opportunity to analyze the place and the role of theology and religion not only in the context of university culture, but also in the broader context of the Slovenian society from the perspective of their 90 years of operation. After a brief introduction to the beginnings of theological studies in Slovenia, the paper analyzes the dynamics of the relationship between the University and theology by historical periods: first, the period of full integration in the public university, then a period of politically motivated exclusion and four decades of exclusion, gradual approach and subsequent re-integration into the University. The paper aims to demonstrate that the relationship between the two institutions, the public University and the Faculty of Theology, is a good expression of a broader relationship: between the Catholic Church and the State, the Slovenian society and religion, faith and science.

Predecessor, Co-founder and Full Member of the University

Theological studies within the territory of present-day Slovenia have a long history. The author of the 10th century Freising manuscripts, the first written record in the Slovenian language, can be already counted among the theologians (Perko 1990). In the Middle Ages, several monastic and parish schools were established. In accordance with the decrees of the Council of Trent, a theological school was opened in 1589 in Gornji grad. In 1619, the Jesuits introduced lectures in philosophy and theology at their college in Ljubljana which marked the actual beginning of university studies in the

place 201, which is the highest rank among the universities in the territory of the former Yugoslavia (http://www.webometrics.info/about.html).

[3] Here we mean the Catholic Faculty of Theology, the only theological higher educational institution in Slovenia placed in Ljubljana. In 1968, a unit in Maribor, the second largest Slovenian university town, was established. Currently, there are around 700 students at the Faculty and cca. 50 teachers. Until the collapse of the communist social system, the students of theology were almost exclusively (Catholic) priest candidates. Following the political and social change in 1989-1991, the structure of students saw a fundamental change. At present, lay students form the majority, only about 15% are priest candidates. Among the students, there are 2/3 female students (Kolar 2009, 58-61).

Slovenian territory. After the dissolution of the Jesuit order in 1773, the theological studies continued at the Ljubljana Lyceum. From 1851 to 1919, theology was lectured at the diocesan seminary of Ljubljana (Ciperle 2009, 27).

The efforts to establish the University of Ljubljana began already in the early 18th century. In the revolutionary year of 1848, the requirement for a university became part of the Slovenian National Programme. The Imperial Vienna, however, did not agree to the establishment also due to the proximity of other university centres in the then Austrian territory (Ciperle 2009, 28).

The situation changed after 1918, when the Slovenes joined the new state of Yugoslavia. A preparatory commission for the establishment of a university was founded which included three theologians. Ljubljana theology professors prepared a memorandum with the arguments for the establishment of the Faculty of Theology and encouraged other faculties to methodical preparations. The need for university-level theological studies was based mainly on three reasons: a faculty of theology is necessary for further education of priests who (due to the termination of Austro-Hungary Empire) are not able to study at the universities in Graz, Vienna and Innsbruck. Without a faculty, the theology professors are unable to scientifically compete on an equal basis with the theologians of other nations. The Faculty in Ljubljana is necessary also because of the important ecumenical task of the theological science in bringing together the East and the West (Ciperle 2009, 29).

The founding act of the University mentions theology in the first place among the faculties of law, philosophy, technology and medicine (Kolar 2009, 58). This gives the theologians and the Church certain recognition for the efforts in the establishment of the University.

The Faculty of Theology, being a direct successor of the diocesan theological institute (Institutum dioecesanum Studiorum theologicorum), had the least problems of all the faculties in staffing with qualified university teachers. The students were also not a problem as they moved from the diocesan seminary to the university. Therefore, only the Faculty of Theology was able to begin the studies from the very beginning in all four years (Kolar 2009, 61).

The equality of the Faculty of Theology with other faculties was also confirmed at other levels. In the two decades up to World War II, University Rectors in four mandates were theologians[4]. The University hired premises for the Faculty of Theology and paid their rent, and the theological library was also founded. The office of the Dean of the Faculty was located at the central university building (Kolar 2009, 61). The rights of the teachers and

[4] The rectors were professors Aleš Ušeničnik, Franc Ksaver Lukman and Matija Slavič.

students of theology equalled the rights of the teachers and students of other faculties.

We can see that at the time of founding the University, the place of theology at the University was not an issue but was rather self-evident. Already a decade after its establishment, however, the question appeared about its existence. It was not raised by other members of the University but by the political authorities in Belgrade. Due to financial reasons in particular, they tried to reduce the number of faculties several times. The entire Yugoslavia should have had only one Catholic University in Zagreb. In addition, there were problems with the law which was created to regulate the operation of the Belgrade Faculty of Orthodox Theology, but was inapproriate in many ways for Catholic faculties (Kolar 2009, 61- 63).

In general, it can be said that the faculty thrived in the period between the two world wars and suffered during World War II. Immediately before the end of the war, half of the students and six of the professors withdrew abroad before the winners of the revolution. They created a Faculty of Theology for the Slovenes in exile which operated abroad from 1945 to 1959 (Škulj 2009, 101-110).

Exclusion from the University

Soon after the implementation of the socialist constitutional system it became clear that the Faculty of Theology was to be excluded from the University. However, the Faculty leadership managed to put off that for some time. In 1949, the government decided for the exclusion. The Faculty became an independent state faculty, independent of the University, yet it remained part of the higher state education. It was subject to the legislation on higher education. It managed a small adjustment: instead of mandatory lectures on Marxism-Leninism, the faculty introduced sociology lectures (Smolik 1969, 177-178).

The next step of marginalization was March 4, 1952 when the government adopted a decree that in view of the constitutional provisions on separation of Church and state, the Faculty of Theology should cease to be a state institution on June 31, 1952 (!). The argument that theology was an integral part of the University was not sufficient. The ruling Marxist ideology did not recognize the nature of science in theology. Although it was excluded from the public school system and became an internal foundation of a religious community, the authorities promised financial assistance which then gradually decreased. The Faculty became increasingly dependent financially on the support of bishops and religious communities. The lecturers received significantly reduced fees, not comparable with the salaries of the lecturers at

the University. The Faculty was therefore unable to recruit new teaching staff. The lectures were given by retired professors who taught generally without fee (Smolik 1969, 177-178; Cajnkar 1969, 179).

After the exclusion, the teaching faculty was allowed to keep their positions.[5] The new lecturers were required to obtain the consent of the authorities. Each lecturer had to provide the authorities his "written material",[6] if he had prepared one. However, the requirements were not strictly adhered to (Cajnkar 1969, 179).

The exclusion affected the students of theology the most. They remained without the rights and benefits enjoyed by students of other faculties. They remained without health care and social insurance, without reduced price travel, without the truncated period of military service (because they did not have student status, they were recruited for compulsory military service in the middle of their studies). In addition, the Faculty of Theology diploma was not a publicly recognized document (it was valid abroad, but not in their own country). It is not surprising that the number of students halved in the post-war period (Norčič 2009, 127).

The intolerable situation of the time is reflected also in the fact that the same professor (dr. Stanko Cajnkar) had been elected Dean for 15 years. The teaching faculty was aware that he was in favour with the authorities and was able to contribute the most to the survival of the Faculty, therefore the Faculty assembly elected him over and over again.

Towards Gradual Convergence

Despite the exclusion of the Faculty from the University, academic, friendly and working relationships between the lecturers of the Faculty of Theology and other faculties of the University did not cease completely. They met and participated at various symposia and congresses, in their research, mentoring, by using the theological libraries. Some professors from the period before the exclusion remained members of the Association of University Professors.

After the signing of the protocol between Yugoslavia and Vatican in 1966, views on how to resolve the question of the Faculty of Theology began to appear in public. At that time, there was a significant increase in the

[5] With the exception of 6 lecturers who were deposed immediately after the victory of the revolution by the new minister of the communist government because they had withdrawn abroad to escape the winners in the spring of 1945. (Smolik 1969, 176)

[6] Theological material for the students was prepared by the lecturers, because literature in foreign languages was not available. (Cajnkar 1969, 196)

number of students.[7] In the 1980s, the appeals for the re-inclusion of the Faculty in the University were ever more frequent and more grounded: without theology, humanities cannot be successful, historiography cannot avoid religion and Church; injustice should be corrected, etc. Besides, the students of the Faculty of Theology increasingly began to work for the equality with their colleagues at other faculties.

In 1988, the Faculty of Theology - as an autonomous higher educational institution and pioneer in higher education in Slovenia - was invited to the symposium and the 900th anniversary celebration of the oldest university (Bologna 1088-1988) and also among the signatory of *Magnae Chartae Universitatum*. It was found that it fell to place 22 among the oldest beginners of university studies. Domestic scientific public started to address the Faculty of Theology with more European criteria (Valenčič 2009, 161).

A year later, in 1989, a specific document (protocol) on cooperation between the Faculty of Theology and the Faculty of Arts of the University of Ljubljana was signed. The agreement opened new opportunities for cooperation and mutual recognition of examinations and academic titles, mutual information, etc. In this document, both institutions committed themselves to the regulation of "the status of the Faculty of Theology within the University." (Valenčič 2009, 161-162).

In April 1990, the democratic DEMOS coalition won the first free elections. The University, which was in 1979 renamed "Edvard Kardelj University in Ljubljana" after the communist leader, was regiven its original name University in Ljubljana. The Faculty of Theology was involved in the discussion of the first Constitution of the Republic of Slovenia. When the positions of the Faculty appeared in public, part of it saw the involvement in public debate as a sign of democratization of society, while the other part warned against the danger of clericalism (Benedik 2009b, 163-164).

Reintegration

The first step in the reintegration of the Faculty of Theology in the University of Ljubljana was made possible by the new *Law on Legal Status of Religious Communities* in 1991. The democratic government of the sovereign state of Slovenia recognized the Faculty as the public nature of a legal institution with the right to issue public documents. Thus, the Faculty acquired the status of a state institution (Benedik, 2009b, 164).

[7] From 1920 to1930, the number of theology students was around 100, during the decade from 1930 to 1940 the average was 170, in the years from 1946 to1960 again around 100, followed by a significant increase in 1967 which reached 300 students and in 1970 even 269, then until 1990 the number was again around 200 students. (Norčič 2009, 128)

The Faculty of Theology continued its efforts to achieve full integration in the University, although part of the academics opposed, citing the constitutional provision on separation of Church and state. Inversely, the students of the University (student parliament) gave an overwhelming support to the efforts of the Faculty of Theology for equal inclusion in the University.

In 1992, the Rector became a man who supported the idea of reintegration of the Faculty of Theology. To prepare the inclusion, a working commission of the members of both institutions was created. At a meeting of the Senate of the University some concerns were expressed on the report of the commission, but the vote no longer proved any opposing votes (Benedik 2009b, 166). November 1992 saw the happy end of the refugee period of the Faculty of Theology.

The change in the University re-membership was directly felt at many faculty levels. The rights of the academics and students of theology became equal to other University courses. In particular, there was a dramatic increase in the number of students (Norčič 2009, 129). Accordingly, the teaching staff increased. The management structure had to adapt to the law and statutes of the University and the administration became much more complex.

However, the process of reintegration of the Faculty was not fully complete. It was necessary to bridge the consequences of half a century of exclusion. During the time of exclusion, the faculty focused on teaching, but less on scientific research which was left to the initiative and creativity of individual academics. Therefore, it was disorganized and fragmentary.

Reintegration brought the need to adjust the programmes of study and research at the university level. University study and research in the fields of theology, religiology, religious education and other related sciences were at the time of marginalization as the Faculty of Theology was transferred to other faculties (Humanities and Social Science). The regulation of these relationships proved difficult. However, the problem was solved by the introduction of a two-degree study, where half of the programme (theology) is run at the Faculty of Theology and the other part at the Faculty of Arts. This is probably the most visible result of the new relationships.

The question of mutual management of the Faculty of Theology by the University authorities and the local bishop remains unresolved. At the Catholic universities in Central Europe, certain responsibilities traditionally belong to the local bishop as the Grand Chancellor of the Faculty. In Slovenia, this principle is de facto carried out, although the question between Vatican and the state of Slovenia has not been legally resolved (yet). In this respect, the Faculty of Theology is currently in the field of tension between Church and state (Schwendenwein 1988).

General Observations

The analysis of the place of theology in the formation and operation of the main Slovenian University gives some insights into the relationships between the state, university, Church and theological studies.

In the earliest times, as well as in the formation of the University of Ljubljana, the key role of theological studies is evident. Theology represented not only the core of the humanities, but also a key driving force for the establishment of higher education in general. The early decades of the University show no conflict between theology and other sciences. Some problems are observed in the relationship of the state to the Faculty of Theology.

The ideologically and politically motivated violent exclusion of the Faculty of Theology from the University reflected the nature of the totalitarian communist regime. Despite the declaratively ensured autonomy, the University was completely submitted to its political objectives. The interests of the ruling party were above the interests of the University.

The exclusion of the Faculty of Theology was part of the wider process of exclusion of religion and the Church from social institutions and society. The argument of the politics was the new "scientific view of the world" and its incompatibility with religion. In addition, they referred to the constitutional provision (which was, of course, adopted by themselves) of the separation of state and Church, and religion and society. The developments related to the Faculty of Theology provide a realistic interpretation of this principle, namely, that it was not merely a separation of religion and society, but also and foremost the exclusion of religion from society.

The exclusion could be to some extent seen as a variant of the secularization or modernization of society, where religion is losing the role of the sacred canopy over the entire social life and where social differentiation leads to the demarcation of sacral and secular or religious and secular. However, in the Slovenian case, a form of ideologically and politically repressive "secularization" and differentiation can be noted, where the boundary between religious and secular was imposed by the totalitarian government, as far as possible to the detriment of religion.

The analysis further reveals that the totalitarian political system was unable to fully regulate and control the totality of relations between the state University and the marginalized Church Faculty. Among the academics of both institutions, especially at a personal level, cooperative ties had never been completely broken. Friendly contacts and also expressed opposition to unequal and unfair situation of their colleagues at the Faculty of Theology were often the beginnings of broad convergent and aggregating processes. Personal

contacts were often made easier or possible by the fact that most of the teaching staff of the Faculty were Catholic priests, and thus ties were established outside the University and Faculty spheres, at a completely different (religious and spiritual) level.

After the exclusion, the Faculty became a private religious (Catholic) institution, serving particularly the formation of future Catholic priests. This reduction of the Faculty activity is reminiscent of a living organism, which – at the moment of threat – contracts to a minimum in order to survive in the short term. At the same time, such institutional impoverishment of the Faculty reveals the essence or core of its mission. Furthermore, the analysis shows that the process of reintegration of the Faculty in the University is somehow commensurate to the crisis of the communist social system. The more the final crisis approached, the more political control abated, the greater became the autonomy of the University, the Faculty of Theology and the Church.

However, after the collapse of the Marxist socialism, reminiscences of the system are still evident, for example, in the ideology of the school system (Gerjolj 1997) which is an obstacle to the presence of theology at the University as well as in the society as a whole. An especially negative image of religion and the Church in the Slovenian public remains distinctive, which was formed by a half-century-long Marxist presentation of religion and the Church as being characteristic of an unscientific, backward and ignorant person.

The reintegration of the Faculty of Theology in the public University, therefore, certainly demonstrates the different nature of post-communist (democratic) social order. It proves (greater) openness and autonomy of the University and it also shows a different, more modern interpretation of the constitutional principle of the separation of Church and state, which is not a complete separation.

The analysis further shows some positive effects of reintegration for both the University and theological studies. It seems that at the time of the reintegration, the Faculty of Theology was interesting to the state University as the maintainer of religious, humanist and national traditions. The professors of theology and other theologians were important national initiators and leaders, cultural workers and promoters of social movements. All the time, they were also carriers and formers of philosophical thought.

Since the early nineties, the University was marked by intense involvement in the international environment, which means a greater openness towards the inner and wider social and cultural context. This openness revealed also in a new relation to theology. The Faculty provided the University with an additional network of international connections. Even during communism, the Faculty of Theology as a Church institution was part of the network of Catholic

higher educational institutions, and cooperated on the basis of agreements also with several foreign universities.

Perhaps the most important aspect of the presence of theology at the University is the possibility to open up additional perspectives for research and dialogue for many scientific branches. Religious truths are both direct and constant challenges for the human mind.

For theology, membership of the University is also of great importance. This was indirectly evident in the persistent efforts of theologians for the reintegration in the University. Most of them never fully came to terms with the exclusion. They emphasized the importance of university culture that facilitates dialogue between theology and the wider scientific community. Thus, concrete cooperation between faith and reason is possible (Stres 2009, 12). Religion tries to express itself also in the language of science. In addition to the revealed wisdom, it must also respect the criteria of scientific methodology. Only in this way can it see itself as *scientia divina*. On the basis of such self-understanding and confirmation, theology was able to participate in the design and creation of the first universities (Klun 2009, 223), and evidently of the University of Ljubljana.

Instead of a Conclusion

A philosopher, physician and psychologist Karl Jaspers said after the collapse of Nazism in 1945, at the reopening of the oldest German university in Heidelberg: "To meet the basic human needs three faculties were set up: the Faculty of Theology for the salvation of the soul, the Faculty of Law to regulate the natural community, and the Faculty of Medicine for physical health. These three are given support by the Faculty of Arts: it comprises a cosmos of sciences, fundamental sciences on which all practice is based"(Potočnik 1993, 4).

The reintegration of the Faculty of Theology in the University of Ljubljana in 1992 may not have received such arguments, yet it was a sign of distancing from the policy of exclusion of theology from the highest scientific community. It is also a sign of overcoming narrow Positivism and Enlightenment philosophy. It is a sign of recognition of theological studies, which three centuries before the establishment of the University paved the way for university studies in the Slovenian territory, and thus gave the modern University a place and opportunity. With the reintegration, the University can more fully justify its name as studium universale.

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ANNE BURGHARDT

A CHURCH-OWNED PRIVATE UNIVERSITY IN CONTEMPORARY ESTONIA

Short description and denominational background

The Institute of Theology of the Estonian Evangelical Lutheran Church (EELC) is founded by EELC as the *EELC Institute of Theology Foundation* with the status of a private university. According to the Standard of Higher Education of the Republic of Estonia (Standard of Higher Education, § 7 Section 3), a three-level academic study programme grants the Institute the university status. In addition to curricula in humanities (theology, religious education, studies in Christian culture, Christian social practice), Master's study programme is also offered in the field of social sciences (management of Christian social practice). Therefore, the Institute is considered as one of the four private universities in Estonia. Besides the Institute, there are three more private institutions offering studies in theology. Still, all of them are applied universities teaching mostly only on BA level: the Tartu Academy of Theology (with a rather pietistic background), the Baltic Methodist Theological Seminary in Tallinn, and the Tartu Theological Seminary of the Union of Evangelical Christian and Baptist Churches of Estonia.

The Institute is the only privately-owned university in Estonia that provides higher theological education on three levels, up to PhD degree. Besides the Institute, this is only possible at the University of Tartu (Faculty of Theology) with whom the Institute has signed two agreements of cooperation. Their close cooperation is testified by the curricula of the Master's studies and Doctoral study programmes as well as research work. To a certain degree, the profiles of the institutes differ, The Institute of Theology of EELC places greater emphasis on the traditions of the continental Lutheran theology and practice. Another characteristic feature of the Institute is that it integrates general pedagogy with congregational pedagogy, both of which are necessary during Church work, as there are natural prerequisites and possibilities due to working relationship with the congregations.

The history of the Theological Institute of EELC

The Faculty of Theology of the University of Tartu was founded in 1632 as an integral part of the University. Until World War II, it was the only institution that offered academic theological education in Estonia including

the training of clergy and available academic degrees in theology. With Estonia's incorporation into the Soviet Union, the Faculty of Theology at the University of Tartu was closed in 1940 and – as a result – all academic degrees in theology were declared invalid.

In 1943, the Institute of Theology was established by the University of Tartu, which was independent of the University legally and was subordinated to EELC in administrative issues. The Institute of Theology was closed in the autumn of 1944 with the arrival of the Soviet occupying army in Estonia.

May 3rd 1946, an institution was established by the decision of EELC Consistory, under the name *Higher Theological Licensing Commission of EELC*, which evolved to the Institute in effect. The first students were composed of the former Faculty of Theology and its students. In 1948, 28 students studied at the Institute according to records. Programmes were organised in the form of long distance studies following the curricula of the Faculty of Theology of the University of Tartu. This Institute is the oldest private university in Estonia.

An important milestone in the life of the Institute was the successful defence of the doctoral thesis of the prominent Estonian theologian Uku Masing in 1947. During the next forty years, the Institute functioned as a semi-legal academic institution, with a faculty of lecturers and an academic library, which saved a large number of copies of theological literature from the libraries of the University of Tartu. The Institute pled an outstanding counter-cultural significance in the intellectual life of the Estonian Soviet Socialist Republic.

Through the Institute, the continuity of theological academic education in Estonia was preserved. Within the scope of available options, the work of translating and publishing theological literature was continued. Despite the persecution, scientific research was also proceeded and resulted in the successful defences of eight Master's theses. Approximately 90% of the clergy working in the congregations of EELC today have received their theological education in the Institute. Furthermore, the restoration of the Faculty of Theology at the University of Tartu in 1991 would not have been possible without transferring some lecturers who were trained in the Institute to the University of Tartu.

In 1992, initiated by Seppo Alaja, Ph.D. in Theology, the structure and curricula of the Institute were reformed. One of the most important changes was the founding of the Department of Religious Education, which broadened the social relevance of the activities of the Institute. In 1995, a former director of *Predigerseminar* in Breklum, Paul Gerhard von Hoerschelmann founded the Pastoral Seminary in the Institute, which is

compulsory to everyone who is to be ordained as a pastor in EELC and has an MA degree in theology. In 2001, the Department of Church Music was opened, which provides permanent education.

In 2001, the status of the Institute changed from a university of applied sciences to a private university, following the application and subsequent awarding of licences. Eventually, the academic potential of the Institute has increased and new specialities have been added to the training programme, which further broaden the social relevance of the Institute. The academic year of 2004/2005 saw the starting of the Master's programme in Studies in Christian Culture, and in 2007/2008, Master's programmes were also introduced in the diaconal branch of study (Christian Social Practice and Management of Christian Social Practice, the latter entitling to MA degree in social sciences). In 2007/2008, the Institute started offering doctoral studies.

The mission of the Institute and its Faculty of Theology nowadays

The Republic of Estonia belongs to one of the most secularized countries of the European Union[1]. According to the Special Eurobarometer survey, only 16% of the population believes in God. However, 54 % of the population has admitted that it believes in "some sort of higher spirit or life force". Similarly to the tendencies characteristic to the European religious landscape, religion is further growing apart from the institutions. As for Estonia, it represents one of the lowest rates in membership of various denominations, a shocking ratio in religious illiteracy and intolerance of public discussion. To the higher educational institutions that teach theology in the Republic of Estonia, such situation means first and foremost insufficient public knowledge about religion, Christianity, the Church and their role in the history of European culture.

The identity of the Institute is formed by two sides that determine its position and task. On one hand, there is the need of offering higher education that is built on high academic standards and freedom. On the other hand, there is spirituality focusing on fulfilling the needs of the Church and continuing education. One of the most important advantages of the small size of the Institute is that it is possible and the teaching staff is determined to maintain individual approach towards students. The Institute does not consider itself as a mere mediator of collective knowledge but rather wishes

[1] Special Eurobarometer 225 "Social Values, Science, and Technology", 9 http://ec.europa.eu/public_opinion/archives/ebs/ebs_225_report_en.pdf

to apply a holistic approach towards students, creating an environment that aids personality development.

Due to the fact that theological education and research are not included in the priorities of the educational and scientific policy of the Republic of Estonia, the Institute – being a private university – has an important role to guarantee continuity in the aforementioned areas in Estonia, especially in Tallinn where nearly 1/3 of the total population of Estonia lives.

Supported by the aforesaid information, the mission of the Institute is to warrant the continuity of formal theological education and prepare candidates for clerical ministry, to develop cooperation with its partners in the areas of education and scientific research in theology and other fields of study linked to it as well as to value lifelong learning. The Institute's mission is to educate the public sector and the whole of Estonian society in terms of academic theology and Christian culture.

Arising from the context described above and in accordance with its mission, the main objective of the Institute is to prepare both the clergy and lay workers for the congregations of EELC, professionals for the positions requiring formal theological education or education in other related fields of study in both the private and public sector; and to give academic and research-based higher education on three-levels in theology and other related fields of study.

In order to achieve the above mentioned objectives, the Institute shall provide higher academic education on three academic levels; organize vocational training and issue vocational certificates and degrees; provide continuing education courses, and issue corresponding certificates; promote theological research work and engage in contract-based target-financed research and development services; develop academic and scientific research work pertaining to the field of theology, analyzing the influence of Christianity on Western culture; develop its publishing activities; publish study materials and the Institute's publication series; establish and develop international relations, collaborate and conclude agreements with other research and educational institutions and organizations in Estonia as well as abroad; develop its library to meet first and foremost the needs of students and members of teaching and research staff of the Institute and of other readers.

All structural units of the Institute participate in accomplishing the objectives of education. Ongoing development work is applied in the structural units of the Institute. Meetings are arranged with the representatives of employers, feedback is collected from the alumni and students alike. Overall, there are four principal units (Faculty of Theology, Pastoral Seminary, Department of Continuing Education Department of

Church Music) and two supporting units (Library, Administrative Department) in the Institute. The proposals and visions concerning the Institute's development proposed by the representatives of every structural unit are discussed by the Institute Council.

Main objectives of the structural units of the Institute

The Faculty of Theology as the oldest and biggest structural unit of the Institute and it has a key role in carrying out the objectives and the mission of the Institute. The Faculty is also responsible for the formal academic education, research work and quality assurance at the Institute as well as in EELC in a broader sense. The work of the Faculty can be characterized by an ellipse – at one focus there is the broad theological education emphasizing Protestant Lutheran theology and continuity of the Church; and at the other focus there is the dialogue-based implementation of education in present-day Church and society. The Master's study programmes of Studies in Christian Culture, Christian Social Practice and Management of Christian Social Practice, which are unique among education options of the Republic of Estonia, are particularly oriented towards the scope of wider society. The objectives of the Faculty include: (1) preparing clergy and lay workers for the congregations of EELC, staff for the positions requiring formal theological education in both the private and public sector; (2) providing higher academic education on three levels; (3) developing religious education and preparing teachers of religious education; (4) conducting and developing scientific research work in theology and other related fields of study, including the heritage of the theological research work in the Estonian language; (5) developing cooperation in academic and scientific research work in theology-related fields.

The objective of the Pastoral Seminary is to train clergy for EELC. Since 2008, in accordance with the educational requirement of the Leuenberg Concord, the academic pre-requisite for enrolling in the Pastoral Seminary is having a Master of Arts degree in theology or equivalent. The Pastoral Seminary cooperates with the Faculty first and foremost through the chair of Practical Theology. The Pastoral Seminary informs the Department of Continuing Education of the needs concerning the supplementary training for clergy.

The objective of the Department for Continuing Education is to organize supplementary training for workers of churches and other social areas, to introduce and give value to the concept of lifelong learning in EELC as well as in a wider social context. Data and feedback concerning the graduated students' skills and competitiveness in the labour market that is received by the department helps to improve the work of the Faculty and of the Pastoral Seminary.

The objective of the Department for Church Music is to provide training mainly to Church musicians of EELC and to students studying in other structural units of the Institute. The activity is carried out in two main directions: (1) the basic course of Church music or D-course consisting of two years of study (60 ECTS), which is followed by a specific course or C-course consisting of two years of study (60 ECTS). (2) thematic continuing education courses with practical orientation designed for the benefit of active Church musicians and clergy of EELC. A particularly close cooperation exists between the Department of Church Music and the Chair of Practical Theology of the Faculty.

The function of the library is to Develop the collection of theological literature, acquire and process reference books and information resources, deposit and make available materials and allow free access to information; (2) develop the collection of theological literature in the Estonian language, including handwritten literature; (3) develop, store and make available the collection of scientific literature, textbooks as well as audiovisual materials necessary for studying and teaching; (4) develop, store and make available materials used by the curricula of Religious Education, Christian Social Practice and Studies in Christian Culture; develop, store and make available the collection of music-related literature and sheet music; (5) develop relations with other academic libraries.

The objective of the administrative department is to manage administration of the Institute and assure the intended use of the available finances. The Administrative Department is responsible for ensuring the material-technical and economic basis as well as equipment that is necessary for conducting work at the structural units of the Institute and implementing the curricula.

Main partners, major developmental strategies

Cooperation with universities, organisations and employers in Estonia

The most important partner of the Institute is the *University of Tartu* and more specifically its Faculty of Theology. On June 17, 2006 an additional agreement of cooperation was signed in Tallinn (an earlier one existed from 1999) between the Estonian Evangelical Lutheran Church, the University of Tartu and the Institute. The Agreement of Cooperation declares the shared intent between the Institute and the University of Tartu to develop mutual scientific research work and to provide academic theological education and vocational training in the frames of their cooperation. The agreement declares the intent and readiness of the Institute to offer doctoral study program in cooperation with the Faculty of Theology of the University of Tartu.

Based on this agreement, continuing and developing cooperation has been carried out between the two faculties. The students of the Institute participate in the doctoral seminars of the University of Tartu. In return, a doctoral student from the Faculty of Theology of the University of Tartu participated in the opening seminar of the doctoral study programme at the Institute of the academic year 2007/2008, which was lead by Prof. Dr. Randar Tasmuth.

A further development of cooperation is planned for mutual application of grants. Randar Tasmuth together with Peeter Roosimaa, an assistant professor of Faculty of Theology of the University of Tartu, have filed a mutual application for a grant from the Estonian Science Foundation (ETF) for the period of 2009-2012. The grant application has three common grant holders: Jaan Lahe, Vallo Ehasalu, Urmas Nõmmik. In turn, Randar Tasmuth is one of the grant holders presented for a targeted financing grant application submitted by the Faculty of Theology of the University of Tartu.

As for developing the libraries, the Head of the Institute's Library and the expert of theological literature of the University of Tartu's Library consult with each other on a regular basis. The Institute and the University of Tartu help one another to stay up to date by arranging conferences, inviting external lecturers as well as teachers from the respective partner university. On May 9-10, 2008, the conference dedicated to the 100th anniversary of one of the prominent Estonian theologians Elmar Salumaa was organised jointly.

Since the academic year of 2008/2009, The Institute and the University of Tartu plan to develop international relationships as well. With the support of the Northelbian Evangelical Lutheran Church in Germany, a cooperation of the Institute, the University of Tartu and the Faculty of Theology of the University of Kiel is realized in the area of doctoral programmes. The objective of this cooperation is to improve mutual exchange of lecturers and develop scientific research in a field of common interest. The first common doctoral seminar between the University of Kiel, the University of Tartu and the Institute took place September 18.-20., 2008 in Tartu.

Co-operational agreements also connect the Institute to the Estonian Academy of Music and Theatre and the University of Tartu Viljandi Culture Academy (a structural unit of the University of Tartu). Within the framework of the Bologna process and in the context of the Lifelong Learning Programme, an increasingly prominent role is vested in continuing education. First of all, the Institute has a well-established relationship with the Estonian Council of Churches (ECC) in the area of continuing education, which brings together most Christian denominations active in Estonia today and due to its ecumenical spirit, ECC is quite a unique organisation. ECC has sponsored

continuing education sessions taught at the Institute 2007-2008 in the area of *ecumenical relations* and *chaplain training*. Since 2008, ECC has supported the continuing education programme directed towards the alumni of the Studies in Christian Culture programme, which is designed to help to maintain a connection with the Institute and widen the knowledge of the alumni in the area of Christian culture even after the end of their formal studies.

Clerical as well as vocational issues of Church workers of EELC are handled by the Central Government of EELC, in cooperation with the Institute and according to the demands of the labour market of EELC. In 2005-2008, annual meetings were organized between the leadership of the Institute and the representatives from the Central Government of EELC, to discuss the staffing needs of EELC in the areas of professional training and education, as well as the level of academic training required from the clergy by EELC. As one of the practical results of the above-mentioned meetings, the recommendations were formulated for those wishing to enrol in the Pastoral Seminary of the Institute of Theology of EELC upon finishing their studies at the Faculty of Theology of the University of Tartu. Meetings have also taken place between the representatives of the Institute and the chaplaincies.

Up until now, the requirements of the labour market have been explored keeping in mind only the needs of the clerical employment spectrum (representatives of the Central Government of EELC and chaplaincies), less attention has been paid to the Ministry of Education and Research as a potential employer (Religious Education as a subject in the public school system) and potential employers/representatives of employers for the graduates of the Studies in the Christian Culture programme (Ministry of Culture, Ministry for Foreign Affairs, the media, etc). Connections with the representatives of the above mentioned institutions must be intensified as well.

Ties with international organisations and universities

The Institute is a member of *Nordforsk* (Nordic Network for the Study of Early Christianity), the network for developing doctoral studies in Scandinavia.[2] The Institute hosted a network Seminar May 21-24, 2008 under the title of "What is Early Christianity – and how can it be studied?", which was designed to improve collaboration between Baltic and Nordic scholars.

The Institute is a member of the Network of European Universities involved in Teaching and Research of Diaconia. Participation in the cooperation network helps to guarantee academic quality and an international dimension especially pertaining to curricula of Christian Social Practice

[2] See also http://www.tf.uio.no/ec/

(Diaconia) and Management of Christian Social Practice launched in the academic year of 2007/2008. Besides the Institute, the network includes the University of Heidelberg, the Universities of Applied Science of Darmstadt, Ludwigsburg and Freiburg, the Charles University in Prague, the Diakonhjemmet University College in Norway, the Diaconia University of Applied Sciences in Finland and Uppsala University. In the frames of the agreement of cooperation, a common curriculum has been developed, which is called the *European Master in Diaconia and Christian Social Practice*. The diaconia-related curricula have broadened the spectrum of teaching theology at the Institute.

Joining the Erasmus programme can be considered as a major step in the Institute's international relations (it was awarded an Erasmus University Charter (EUC) in the academic year of 2006/2007). At the moment the Institute has signed Erasmus agreements with 5 European universities from 3 countries.

Within the frameworks of the Erasmus programme, besides student mobility, the Institute plans to improve the mobility of academic as well as administrative staff, in order to ensure them the *first hand* experience of how teaching theology is organized in other European higher educational institutions. Until now, the Institute has not sent students enrolled in the given Master's study curricula to study in the Erasmus programme. Based on oral feedback from students, the reasons for that are mostly related to family or work, which prevents students from applying for scholarships offered to study at universities abroad. However, there have been students studying with other scholarships at the universities abroad (for example, at the University of Leipzig with the Lutheran World Federation scholarship). In the academic year of 2007/2008, a noticeable increase of interest occurred towards the Erasmus programme among younger master's students at the Institute and hopefully first applications for an Erasmus-semester abroad come from among the master's level students in spring semester 2008/2009.

Until now, no incoming international students came to study at the Institute through the Erasmus programme. There could be several reasons for this – first, an inadequate material available concerning the Institute, which the Institute hopes to improve with a stronger representation on the Internet in English, and make available advertising materials introducing the Institute in English which are to be distributed in foreign universities that have a partnership agreement with the Institute. The second reason is connected to the fact that most instructions at the Institute are given in Estonian. Thus, it is difficult to follow the lectures without a certain level of proficiency in Estonian language. Most visiting lecturers have been teaching in German or French. In the future, the Institute hopes to involve more English-speaking

lecturers. For example, in the academic year of 2008/2009 (in May 2009), the Master's seminar entitled *Special Topics in Systematic Theology* in the curriculum of Academic Theology, is going to be carried out by Jeremy Morris *PhD*, the Dean of the Trinity Hall College in Cambridge.

Curricula

Studies at the Institute are currently conducted on the basis of the following 8 curricula:

Table 1: *Curricula at the Institute of Theology of EELC*

Curriculum	**Level**	**Duration**	*Credit points*
Academic Theology	Bachelor's studies	3 years	180 ECTS
Academic Theology	Master's studies	2 years	120 ECTS
Religious Education	Master's studies	2 years	120 ECTS
Studies in Christian Culture	Master's studies	2 years	120 ECTS
Christian Social Practice	Master's studies	2 years	120 ECTS
Management of Christian Social Practice	Master's studies	2 years	120 ECTS
Theology	PhD studies	4 years	240 ECTS
Studies in Christian Culture	PhD studies	4 years	240 ECTS

The first four programmes (Academic Theology BA, Academic Theology MA, Religious Education MA and Studies in Christian Culture MA) were awarded full accreditation by the International Accreditation Committee and it was also acknowledged by the state authorities; the other programmes (in the field of Christian Social Practice and PhD studies) were started in the academic year of 2007/2008 and as there are no graduates yet, the accreditation still has not taken place. These programmes are also carried out in accordance with the norms for higher education in Estonia and the Institute has received a permission from the state authorities to carry out these programmes.

During the study sessions, prayers are carried out by students at the chapel of the Institute every morning. Participation is not compulsory, still quite many students participate in them. During the main sessions on Wednesdays, services with Holy Communion take place in the Holy Spirit Church that is located next to the Institute. The sermons are held by students as a rule. After the services, reflections are carried out that are led by the lector of Liturgics.

The following paragraph includes a short description of the curricula offered by the Institute. The aim of the programme *Academic Theology* (BA) is

to give basic knowledge in the main theological disciplines and create pre-requisites for continuing the studies on master's level. The BA programme in Theology lasts for 3 years (180 ECTS), students who complete the programme are granted a BA degree in Humanities (Theology). Studies take currently place as 5-days-sessions approximately once in a month (from Monday until Friday). The curriculum consists of two levels and the modules mainly follow the principle of classical theological disciplines.

The aim of the programme *Academic Theology* (MA) is to give a formal education in theology and develop competencies necessary for working in positions requiring a degree in theology; to create pre-requisites for continuing education in doctoral studies; and to create pre-requisites to apply to the Pastoral Seminary. The MA programme in Theology lasts for 2 years (120 ECTS), students who complete the programme are granted an MA degree in Humanities (Theology). Studies take currently place as 4-days-sessions approximately once a month (from Monday until Thursday).

The function of the programme *Religious Education* (MA) is to give the qualification and pre-requisites to teach religious education in either secondary school and/or congregations; to create pre-requisites for continuing education in doctoral studies; to create pre-requisites for applying to the Pastoral Seminary. The MA programme in Religious Education lasts for 2 years (120 ECTS), students who complete the programme are granted an MA degree in Humanities (Theology). Studies take currently place as 4-days-sessions approximately once a month (from Monday until Thursday).

The aim of the programme *Studies in Christian Culture* (MA) is to give a broad academic understanding concerning the European Christian culture and its development; to address the role of Christianity in the development of European identity and the influence of Christianity as well as the other religious concepts on the Western Philosophy and history and to create pre-requisites for continuing in doctoral studies. MA programme in Studies in Christian Culture lasts for 2 years (120 ECTS), the students who complete the programme are awarded with a MA degree in Humanities (Studies in Christian Culture). Studies take currently place as 3-days-sessions approximately once in three weeks (from Thursday until Saturday).

The function of the program *Christian Social Practice* (MA) is to give a deeper understanding of Christian Social Practice on both theoretical and practical basis; to give a professional preparation for working in the field of Christian Social Practice (*diaconia*); to create pre-requisites for continuing education in doctoral studies or for applying to the Pastoral Seminary. The MA programme in Christian Social Practice lasts for two years (120 ECTS), students who complete the programme are granted an MA degree in

Humanities (Theology). Studies take currently place as 5-days-sessions approximately 6 times per year.

The aim of the program *Christian Social Management* (MA) is to give an education in an area where skills of social work, management, leadership and basic theology are integrated, to give a professional preparation for working in the field of Christian Social Management, for example, in founding the NGOs, etc. and to create pre-requisites for continuing education in doctoral studies. The Ma programme in Christian Social Management lasts for 2 years (120 ECTS), students who complete the programme are granted an MA degree in Social Sciences. Studies take currently place as 5-days-sessions approximately 6 times per year.

The function of the PhD Studies, Theology, with a specialisation to Studies in Christian Culture is to give competencies for independent and original academic research in the fields of Theology and Studies in Christian Culture; to deliver prerequisites for preparing young professionals to the main theological disciplines. PhD studies last for 4 years (240 ECTS). Students who complete the programme are granted a PhD degree in Theology or in Studies in Christian Culture, respectively.

Students

The age profile of the entrants has been quite varied across all the given curricula. However, middle-aged students are in a majority. As a positive aspect of this particular statistical feature, it must be mentioned that, as a general rule, the decision to come to study at the Institute is a well-considered decision and students are highly motivated to study in the chosen speciality. At the same time, this is a group of people who generally have acquired a certain level of work experience (often in the area of chosen speciality or pertaining to it), which allows them to see more clearly the possibilities to utilise the obtained education. The above mentioned aspects create favourable pre-requisites for fulfilling the mission as well as the goals of the Institute, which include on the one hand the training of clergy and lay workers for the congregations of EELC, and on the other hand, to prepare workers for the positions that require pre-requisite training in the areas of theology and Studies in Christian Culture.

In denominational terms, the Institute is opened to the members of all churches. As a result, there are many students that do not belong to the Lutheran Church. Among non-Lutheran students there are Orthodox, Roman-Catholics as well as students belonging to free churches.

Looking at the gender aspect of student candidates, there has been a growing tendency over the past few years towards the prevalence of female students within the given curricula, which corresponds to the overall trends in the Estonian background of higher education.[3]

Students participate in the study work on either full- or part-time basis. The meeting of the curriculum with the volume of study load prescribed is evaluated at the end of each year. As a basis for calculating the prescribed study load, the volume is in ECTS accumulated towards fulfilling the curriculum. An estimated volume of an academic year equals 60 ECTS. As a rule, 1 ECTS of work in the auditorium equals an estimated volume of 5 hours at the Institute. By the end of an academic year, a full-time student fulfils at least 75% of the yearly estimated volume of the curriculum; at the end of the first year. As a part-time student, the student is required to fill at least 50 % but no more than 75%.

For many students, responsibility for earning their income and performing family duties is another aspect which may pose a difficulty in studying intensively. Work experience parallel to studying has therefore different aspects. On the one hand, when work is related to the speciality of study, it enriches the learning process and the organisation of study at the Institute is particularly adapted to such a target group. On the other hand, between two academic sessions there is a risk of getting distanced from studies. The latter risk is somewhat diminished through giving written assignments (seminar assignments, essays etc.) as homework. Increased use of e-learning is planned, which is designed to raise the volume of independent work.

The Institute maintains lists of alumni, through which the alumni are informed of the continuing education possibilities and training offered by the Institute; a special programme of continuing education has been developed for the alumni of the Master's curriculum in Studies in Christian Culture. This ensures a lasting connection between the alumni and the Institute, which enables the Institute to receive information concerning the professional career of graduates. An alumni association is under construction, which will further strengthen the ties between the Institute and its graduates.

Based on the feedback received from graduates, it can be stated that the majority of graduates find that their education will improve their chances on the labour market and that they are able to utilize their acquired knowledge in their daily work.

[3] According to the Estonian Registry of Education (EHIS, www.ehis.ee), as of November 10, 2007 there were altogether 3703 male and 7367 female students enrolled into Master's curricula at all higher educational institutions in Estonia.

Academic and administrative staff

Currently the Institute employs 8 members of teaching staff with contract of employment, out of whom 7 have doctoral degrees and 1 a Master's degree. All holders of Academic Chairs have doctoral degrees and are therefore qualified to instruct not only at Master's level but also at doctoral level. Modular studies starting from the academic year of 2008/2009 are mainly coordinated by the members of the Institute's teaching staff under contract. Arising from the thematic diversity of the Studies in Christian Culture curriculum, members of the teaching staff from outside the Institute are used as module coordinators for this particular curriculum as well.

Considering the small size of the Institute and the session-based structure of curricula, not all members of the teaching staff under contract are employed full-time at the Institute. Within the framework of curricula submitted for accreditation, 7 members of the teaching staff work at the Institute with at least 50 % out of maximum teaching load, of whom 5 are simultaneously Academic Chairs (New Testament, Old Testament, Church History, Comparative Religions, and Practical Theology).

The training of all the full-time members of the teaching staff corresponds to the field of speciality that they teach at the Institute. Several full-time members of the teaching staff and Academic Chairs have obtained their PhD degrees in universities abroad (for example R. Tasmuth and R. Saard at the University of Helsinki, U. Nõmmik at the University of Marburg, etc), nearly all members of the academic staff under contract have complemented their studies in foreign universities.

In completing the curricula at hand, members of the teaching staff are brought in under contract with partner universities such as the University of Tartu, Academy of Music and Theatre or with EELC as the owner of the Institute (working as a general rule by EELC as pastor, adding valuable practical dimension to studying the discipline of theology). For example, the Chair of Systematic Theology, dr. A. Hiob, works full-time under contract with EELC, the owner of the Institute and he is the assistant pastor in St. John's Church in Tallinn. Dr. H. Repo is the Chair of Religious Education and the pastor of St. Peter's Finnish Congregation in Tallinn.

Considering the small size of Estonia, teaching staff at university-level is often employed by several universities at the same time.

Due to the large number of academic subjects taught at the Faculty, there are several members of the teaching staff (particularly teaching electives) employed at the Institute with a small teaching load (for example just one course per academic year) and who are neither working full-time at the Institute, at one of the Institute's partner universities nor under EELC.

Generally, such members of the teaching staff are outstanding specialists in their area of speciality.

All Academic Chairs, module coordinators and teaching staff involved in lecturing within the curriculum participate in fulfilling the Curriculum. In carrying out their work responsibilities, the teaching staff shall follow the job description of the Academic Staff.

The responsibilities of the full-time teaching staff include conducting the subjects and internship, taking examinations, advising diploma papers as well as research and development work. In case of additional administrative responsibilities (such as being the Dean, Academic Chair, module coordinator, etc.) a supplementary payment system is introduced for the given period with a coefficient added to the academic base salary. The responsibilities and privileges of the full-time teaching staff under employment contract at the Institute are regulated with the respective job descriptions.

Quality control system at the Institute

A regular self-evaluation process has been employed by drawing up and discussing yearly management reports, which is approved by the Council of the Institute. The entire academic as well as a part of the administrative personnel of the Institute of EELC participates in drawing up and discussing management reports. SWOT-analysis has been carried out regularly as well. The process for compiling the Strategic plan for years 2010-2015 has been started in 2008 and it ends in 2009. Most members of the administrative staff as well as the Holders of Academic Chairs are taking part in the process.

An appointed Head of Curriculum is responsible for the arrangement of study work in each curriculum (in the master's study program of Academic Theology, the Director of Development of the Faculty and the Head of Curriculum for Religious Education have been acting as the Head of Curriculum). The Academic Secretary and Heads of Curricula are responsible for monitoring the academic progress of students, who in turn inform the Faculty Council. The Heads of Curricula are responsible for processing student and alumni feedback report sheets by analysing and systemizing those.

As curricula that are analysed within the framework of the current accreditation process have been transferred to modular study curricula, the Heads of Curricula are responsible for communicating with the teachers who are coordinating particular study modules, and for summoning commissions with the aforementioned teachers to discuss issues connected to the

development of the curriculum, when it is considered necessary. In addition, the Academic Council of the Institute is also consulted with when the curriculum needs further complementing or changing. Finished proposals for developing/amending the curriculum are presented to the Director of Development of the Faculty, who in turn, presents them for discussion and approval to the Faculty Council.

The Faculty Council meetings are organized by the Director of Development of the Faculty in cooperation with the Dean. The Dean and the Director of Development of the Faculty are responsible for ensuring the implementation of decisions and changes made to the regulation of study that are approved by the Department Council.

Study counselling and mentoring of students

The Academic Secretary is the main advisor in practical questions concerning students' study process with respect to the curricula of Academic Theology and Religious Education; in curriculum of Studies in Christian Culture, this main counsellor is the Head of the given curriculum. In Master's study programs of Academic Theology and Religious Education, counselling is also offered by the curator. As a part of the opening session for the 1st year students, there are scheduled orientation sessions, where students are briefed on the most important issues related to regulation of study at the Institute, which is laid down in the Regulation of Study, and are acquainted with the administrative staff of the Institute to whom they can turn to for help.

All the regulations and manuals guiding the work of the Faculty are available on the Institute's webpage. The basic documents regulating the study process are available at the Dean's Office in printed format.

Advising the students is normally carried out via e-mail or by appointment at the Dean's Office. The Heads of curricula and the Academic Secretary mentor students who are academically behind in their studies, give information concerning academic leave or possibilities of prolonging the period of study and taking repeated examinations. Concerning re-sit tests, they will assist students in contacting the relevant member of the teaching staff, if necessary. The students are also informed of their rights to dispute examination results. Setting the criteria of assessment in module syllabi provides a clearer sense of the principles applied in giving evaluations to the students.

The main responsibility of the curator is to help the students of particular years to consolidate and to mediate information between classes and the leadership of the Institute. During the curator's hour, students have an opportunity to ask questions, give feedback and receive information concerning the developments in the Faculty. The curator is responsible for informing the Heads of Curricula about important observations. The curator's hour is set to

take place 3 to 4 times per semester. In connection with the developments taking place in the framework of Bologna process, the consideration of the previous study and work experience is becoming increasingly relevant (APEL: Accreditation of Prior and Experiential Learning). APEL is regulated through the Study Regulation of the Faculty. The Institute has an APEL commission, the composition of which is approved by the Faculty Council. The APEL Consultant of the Institute is the Academic Secretary of Faculty.

The circular letters of the rector should also be mentioned, which address academic and practical issues and are presented via e-mail to the entire student body as well as the academic Faculty.

Feedback

Since the academic year of 2007/2008, the Institute is utilising two types of student feedback report sheets which concentrate on students' perspective. (1) Feedback report sheets, which give feedback to the academic units of courses, training days and modular courses of study sessions and which the students are required to fill in after passing a particular course (identical in the basic points to the ones drawn up in 2004). (2) Feedback report sheets for a curriculum as a whole, which is to be filled in by the alumni of the Institute (developed in the academic year of 2007/2008).

Feedback report sheets may be filled in either on paper or electronically. The anonymity of persons submitting feedback sheets is guaranteed. Due to certain shortcomings observed with respect to the returning of feedback report sheets, it has been taken under consideration whether to make the completion of feedback report sheets a prerequisite to enter examinations or receive the final grade of a course.

The alumni receive feedback report sheets if they have finished their curricula. The returning rate of feedback report sheets by the alumni has been excellent, which demonstrates the fact – among other points – that graduates are aware of the importance of giving feedback.

Recently, the least systematically developed area has been the systematic collecting of feedback from the representatives of labour market. The prevailing method of collecting feedback from the labour market representatives has been organizing meetings with employers. However, the in-depth system of collecting information about the expectations of the job market as well as getting feedback from employers is still being developed.

It has also been decided that more effort must be laid on getting feedback from the staff of the Institute. In April-May of 2008, in the course of discussing and determining the aims of the Institute's research work,

feedback was gathered from the Institute's full time academic staff. The results of the study showed that the majority of the academic staff was satisfied with work at the Institute, the main deficiency was their somewhat limited financial means at times. However, respondents emphasized the good academic environment and the dedication of the staff towards the Institute.

Environment and Financing of the Institute

The Institute is located in the historical building at 6 Pühavaimu St, Tallinn, which belongs to EELC. The building is in good condition, and it contains a chapel, offices, 3 lecture halls, 2 seminar rooms, a computer room, the reading hall and library depository facilities, a room for Pastoral Seminary, a room for Department of Church Music, a kitchenette dining area and guest rooms. The academic and administrative staff of the Institute is in charge of contemporary means of communication and technical equipment. The computer park system of the Institute is regularly upgraded staying up-to-date concerning technological advances and considering the safety requirements pertaining to work environment.

The Institute's computers are operated within a local area network, which is hosted by the Institute's server. The use of pirated software on the computers of the Institute is forbidden and both the network administrator as well as the leadership of the Institute regularly check software compatibility to license numbers. The Institute has Internet broadband connection; large auditoriums have wireless internet connection (WiFi) connection capabilities.

The library of the Institute is the largest and oldest special library in Estonia in the field of theology and history of religion. It dates 200 years back and the collection numbers are circa 60 000 units in total. Although the collections of the library of the University of Tartu are expanded faster with respect to contemporary literature and periodicals than the collection of the Institute, it is continuously relevant to the Estonian professionals as well as students of theology and history of religion, as it contains many books in foreign languages from the period of 1940-90 and often classic literature as well, which was very rarely included in the library of the University of Tartu during the Soviet period. All in all, for the northern and western region of Estonia, the Institute's library is the closest one where such literature can be read. Over years, the library of the Institute has been shaped into the central special library of EELC, the groups of readers of which include both the present students of the Institute and members of the Faculty, together with the alumni and former staff members, EELC clergy, Church workers as well as lay members. The library is open for all visitors. The open policy of the library is important from the aspect of missions and education of general public. More

and more frequently, the library is used by the students and members of the staff of other institutions of higher education, including the Faculty of Theology of the University of Tartu, Tallinn University, as well as members of various denominations. In connection with the expansion of study and additional training programs, the number of new readers has increased as well as the number of books borrowed from the Institute (as of today, the library has over 1000 regular readers). According to library regulations, various deadlines of borrowing terms are set, depending on the type, number of available copies and the intensity of use of the particular book.

For decades, the Institute has been the sanctuary depository for older theological literature that has been removed from the library of the University of Tartu or has been saved from destruction. Since the 1990s, several older literature belonging to the University of Tartu has been returned, however the process is not yet complete, since it affects circa 2000 units. The *Pastor's Library* (*Ehstländ Prediger-Bibliothek*) – altogether some 3500 volumes in total forms part of the Library of the Institute, which offers first rate cross-section of the German theological literature from the end of the 18th century until 1940. Older agendas, handbooks and collections of Bible translations, the importance of which exceeds the borders of Estonia, also supplement this library. A unique part of the collection is made up of the handwritten theological publications in Estonian, which, in a way, characterize the period of 1950-80 in the theological landscape of Estonia, when publishing of religious material was prohibited.

Particular attention is also paid to restoration of books. A longstanding and reliable cooperation in this area has been developed with the restoration and conservation department of the Estonian National Library. This has resulted in various restoration projects of several rare volumes in the last several years, which have been supported by the Cultural Endowment of Estonia (*Eesti Kultuurkapital)*. Considering the fact that publishing theological literature was almost completely prohibited during the period of 1940-82, the present situation can be considered satisfactory and elementary literature and textbooks are available for most main subjects.

Students of the Institute may be readers of the National Library of Estonia, the Academic Library of Tallinn University and the Estonian Academy of Music and Theatre (EAMT) Library. The students of the Institute as well as academic and administrative personnel are entitled to have full rights for using the funds of the library of the University of Tartu as well, which is especially important with respect to electronic periodicals and other sources.

The Council of the Institute lays down the principles for developing the library and the Academic Council monitors the day-to-day development. The collections are developed on account of relevant literature in the Estonian language, the volume of ordering literature in foreign languages has grown

considerably, especially considering the areas of research and study of members of the academic staff and students of the Institute. The first priority is given to textbooks and scientific literature in the following fields: Biblical Studies, Systematic and Practical Theology as well as Religious Education. Secondary priority is given to scientific and popular science literature in the fields of linguistics, humanities and history.

Foreign literature ordered is mainly in English and German; a considerable amount is also in Finnish. When ordering a more specific literature, to the library attempts to avoid the duplication the literature available at the library of the University of Tartu or at libraries in Tallinn.

Today, there are over 60 000 units at the library, which are organized using allocated index tables, which was developed by the library staff of the Institute based on the DDC (Dewey Decimal Classification) method. There are academic publications as well as study materials in Estonian as well as foreign languages on the shelves of the reading hall, which have been published over the last decades, as well as reference books, and newer periodicals. A collection of sheet music, totalling to some 6 000 units, is especially worth to mention.

The library utilizes an electronic catalogue, which has been updated regularly in the last three years, however, it has a place among the highest priorities of the internal affairs of the Institute for many years to come. The electronic catalogue of books is compiled by the *Procite* program. The electronic catalogue covers 1/3 of the library collection, that is, most textbooks, scientific literature collections and the written music collection, too. The most considerable gaps of the file system concern particularly the older literature (especially the 18th, 19th century as well as the beginning of the 20th century). Due to fact that the integrated library catalogue systems are either incompatible with the specifics of the library or others are disproportionably expensive (INNOPAC), a compromise has been found by means of uploading the excerpts from the electronic catalogue (in Word format) onto the Internet[4]. Such excerpts are updated once in every six months and based on feedbacks, it is known that it is actively being used by both the readers as well as other libraries.

Due to fact that the Institute's library catalogue system is not available to be used via the Internet, it is not possible at this time to get information concerning the availability of literature outside the Institute's library. Readers have access to the electronic catalogue through the librarian. At the Institute's computer room, students can access the database and catalogue search of the Estonian library network (ELNET) consortium via the Internet. One of the

[4] http://www.eelk.ee/ui/raamatukogu.php

major projects for the future is the development of a complete electronic catalogue for the library with Internet capabilities.

The budget of the Institute is formed mainly from following sources: the budgeted support from EELC Central Government, about 25 % of Institute's yearly budget, tuition fees, about 25 % of yearly budget, renting out rooms, about 25 % of yearly budget and donations, financing through the partner organisations, projects, targeted financing from various Church organizations (Foreign aid of the Evangelical Lutheran Church of Finland, Northern Elbe Evangelical Lutheran Church in Germany, etc.) form altogether approximately 25 % of Institute's yearly budget.

As the support from EELC Central Government remains the same in the following years but the inflation in Estonia has grown rapidly in the last years, the Institute hopes to increase the number of private donations. There are plans to form a club of Institute's friends who would support the Institute and the continuation of Estonian-speaking high-level academic theology. The Institute plans to organise meetings and seminars for this club of Institute's friends, they shall also constantly be informed about the processes going on at the Institute and on the Estonian and European high school context in general.

Summary

The mission of the Institute of Theology of EELC is to warrant the continuity of formal theological education in Estonia and to prepare candidates for clerical ministry for the Evangelical Lutheran Church in Estonia. Another important task of the Institute is to develop co-operation with its partners in the fields of education and scientific research in theology and other fields of study linked to it. The Institute also undertakes its mission in educating the public sector and the entire Estonian society in terms of academic theology and Christian culture. The curricula of the Faculty of Theology as well as the entire structure of the Institute are built up to meet these requirements. High academic level is combined with achieving practical skills so that graduates may bring the message of Lord Jesus Christ closer to the contemporary society. The government of the Evangelical Lutheran Church in Estonia has declared that it supports the status of the Institute as a private university, which is acknowledged by state authorities in the field of higher education. If one would try to characterise the Institute briefly, the following characteristics would be suitable: holistic approach to students, representing Christian spirituality and academic atmosphere combined with a big amount of enthusiasm both from the students and from the staff working at the Institute.

PETER OLEKŠÁK, MIRIAM UHRINOVÁ, JOZEF ZENTKO

DIE KATHOLISCHE UNIVERSITÄT IN RUŽOMBEROK UND DIE KIRCHLICHE PÄDAGOGISCHE HOCHSCHULE IN GRAZ IM VERGLEICH

Catholic universities and Catholic colleges have rich traditions, good reputation and their own problems within the system of universities all over the world. The paper brings near and presents activities of the Catholic University in Ružomberok and the University College of Education of the Roman Catholic Diocese of Graz-Seckau by means of historical excursion within the system of university education. It concentrates on the present positions of the mentioned universities and reviews some opportunities for studying in Catholic higher education in Central- and Eastern-Europe after 1989.

Katholische Universitäten (oder Hochschulen im Allgemeinen) haben eine lange Tradition und erreichten eine hohe Reputation. Sie wurden von Bischöfen, aber auch von weltlichen Donatoren gegründet, die zur Idee auch die unerlässliche formale Basis legten und die Universitäten hatten dementsprechend keinen materiellen Mangel. In Mitteleuropa gibt es katholische Universitäten in Lublin (Polen), in Eichstätt (Deutschland), in Lviv/Lemberg (Ukraine) und in Budapest (Ungarn). Wir vergleichen hier die Katholische Universität in Ružomberok (Slowakische Republik) und die Kirchliche Pädagogische Hochschule in Graz (Österreich), denn die Kirchliche Pädagogische Hochschule in Graz ist eine Hochschule, die auch in der Zeit des osteuropäischen Staats-Sozialismus vor dem Jahre 1989 existierte. Die Katholische Universität in Ružomberok ist eine Universität, die nach dem Jahre 1989 gegründet wurde. Die beiden Hochschulen haben eine sehr gute Kooperation.

Die Katholische Universität in Ružomberok

Die Katholische Universität in Ružomberok (KU), die einzige katholische Universität in der Slowakei, ist eine öffentliche konfessionelle Hochschule. Ihre Tätigkeit regelt das Gesetz NR SR Nr. 131/2002 Slg. über Hochschulen. Sie arbeitet in verschiedenen Bereichen der humanistischen, historischen, pädagogischen und sozialen Wissenschaften, aber auch im Bereich von Kunst, Ökonomie, Management, Recht, Physik, Chemie, Biologie, Mathematik und Informatik.

Die Bestimmung der KU ergibt sich aus dem Dokument „*Ex Corde Ecclesiae*" von Papst Johannes Paul II. über die katholischen Universitäten. In diesem ist gleich in der Einleitung zu lesen: „Aus dem Herzen der Kirche hervorgegangen, hat sich die Katholische Universität in den Strom der Tradition eingefügt, die mit den ersten Anfängen der Universität als Institution begonnen hat. Seither war sie immer wie ein herausragendes Zentrum schöpferischer Kraft und Wissensverbreitung zum Wohl und Nutzen des Menschengeschlechtes. Aufgrund ihrer Aufgabe widmet sich die Universität als Universitas magistrorum et scholarium der Forschung und der Lehre sowie der Bildung der Studierenden, die mit ihren Lehrern in der gleichen Liebe zur Wissenschaft frei verbunden sind. (…) Die Kirche ... erforscht mit Hilfe ihrer Katholischen Universitäten und mit Hilfe von deren humanistischem und wissenschaftlichem Erbe die Geheimnisse des Menschen und der Welt, und durchdringt sie im Lichte der ihr geschenkten Offenbarung. Es liegt in der Ehre und Verantwortung einer Katholischen Universität, sich ohne Vorbehalt der Sache der Wahrheit zu widmen. Dies ist die ihr eigene Weise, der Würde des Menschen und zugleich der Sendung der Kirche zu dienen. (…) Die Katholische Universität zeichnet sich vielmehr aus durch ihre freie Erforschung der ganzen Wahrheit über die Welt, über den Menschen und über Gott" (Johannes Paul II. 1998, 7).

Die Idee zur Gründung der KU im Gebiet der Zipser Diözese entstand auf Grund der Existenz des Lehrerausbildung-Institutes im Zipser Kapitel (1819-1949). Dieses Institut für Lehrer war die älteste selbständige Lehrerausbildungsanstalt in Ungarn. Es bildete Lehrer für Volksschulen aus und spielte bei der Entstehung der slowakischen Nation im 19. und in der ersten Hälfte des 20. Jahrhundert eine wichtige Rolle. Seine Tätigkeit wurde aus politischen Ursachen im Jahre 1949 gewaltsam unterbrochen.

In der Slowakei wurden die Bedingungen für die Entstehung der KU erst nach der samtenen Revolution im Jahr 1989 geschaffen, als die slowakischen Bischöfe sich bemühten, eine pädagogische Fakultät zu errichten, die die katholischen Lehrer vorbereiten würde. Zuerst entstand das pädagogische Institut von St. Ondrej in Ružomberok. Seine Gründungsurkunde wurde am 29. Juni 1995 in Dolna Krupa unterzeichnet, der erste Direktor wurde prof. RNDr.[1] Jozef Ďurček CSc. Er ist eine bedeutende Persönlichkeit der slowakischen Wissenschaft im Bereich von Physik. Im März 2009 übernahm er eine Auszeichnung für seine Verdienste um die Entstehung der KU in Ružomberok.

Im Jahre 1996 gründete der Akademische Senat der Trnavaer Universität die Katechetisch-pädagogische Fakultät von St. Ondrej TU (KPF)

[1] RNDr. - Doktor der Naturwissenschaft

durch die Umgestaltung des hiesigen Pädagogischen Institutes. Im Jahre 1997 wurde die KPF in die Žilina-Universität eingegliedert. Der kirchlichen Aufsicht werden statutorisch die gleichen Rechte zugesicher, wie bei den theologischen Fakultäten. Ihre ersten Dekane waren prof. RNDr. Jozef Ďurček CSc. (1996-1998) und prof. RNDr. Pavol Kluvánek CSc., (1999-2000), der eine bedeutende wissenschaftliche Persönlichkeit im Bereich der angewandten Mathematik (Verkehrsmathematik) ist. Am 15. März 2000 äußerte der Akademische Senat der Universität in Žilina die Zustimmung zur Entstehung der KU auf Grund der KPF. Deshalb später entstand auf der Basis der KPF die Katholische Universität. Gemäß dem *Gesetz NR SR* (des Nationalen Rates der Slowakischer Republik) *Nr. 10. Mai 2000 über die Errichtung der Katholischen Universität in Ružomberok* entstand die KU am 1. Juli 2000 mit zwei Fakultäten: mit der Pädagogischen und der Philosophischen. Die Theologische Fakultät der KU wurde im Jahre 2003 mit Sitz in Košice eingerichtet, die vierte Fakultät der KU – die Fakultät für Gesundheitswesen – begann ihre Tätigkeit im Jahre 2005. Obwohl das Gesetz Nr. 167/2000 die KU als eine nichtstaatliche Hochschule einrichtete, wurde die KU nach dem Gesetz Nr. 131/2002 über Hochschulen vom 1. April 2002 zu einer öffentlichen Hochschule mit Konfessionscharakter. Ihr erster Rektor war Prof. Kluvánek. Der gegenwärtige Rektor ist der Theologe und Journalist Prof. Tadeusz Zasępa PhD. Aus internationaler Sicht trug die Errichtung der Katholischen Universität zum Ansehen der Slowakei im Ausland bei und es wurde ein neuer Raum für akademische und kulturelle Mobilität in der Europäischen Union, sowie im Kreis der katholischen Universitäten und katholischen Wissenschafts- und Bildungsinstitutionen auf der ganzen Welt gebildet[2].

Die Universität bietet nicht nur die Ausbildung der Lehrerschaft, sondern auch Bildung in verschiedenen anderen Gebieten: Philosophie, Geschichtswissenschaft, Journalistik, Religionswissenschaft, Psychologie, Musik, Management, Sozialarbeit, Pflege, katholische Theologie[3]. Das Bachelorstudium dauert 6 Semester. Das Magisterstudium dauert 4 Semester.

Die Philosophische Fakultät der KU hat die folgenden dreijährigen Bachelorstudienprogramme akkreditiert: Philosophie, Politologie, Psychologie, Journalistik, Religionswissenschaft, Englische Sprache für Handelspraxis, Geschichte, Slowakische Sprache und Kultur, Deutsche Sprache und Kultur. Es gibt auch Lehrerausbildung für Fächer in Kombination: Englische Sprache und Literatur, Deutsche Sprache und Literatur, Slowakische Sprache und Literatur, bzw. Philosophie, Geschichte, Religion. Die akkreditierten zweijährige Magisterprogramme sind:

[2] www.rcc.sk
[3] http://intranet.pf.ku.sk/stranky/otvor.php?zobraz=index&lan=sk

Philosophie, Geschichte, Journalistik bzw. Lehrerausbildung für Fächer in Kombination: Englische Sprache und Literatur, Deutsche Sprache und Literatur, Slowakische Sprache und Literatur, Philosophie, Geschichte, Religion.

Die Pädagogische Fakultät der KU hat folgende Bachelor-programme akkreditiert: Vorschul- und Elementarpädagogik, Sonderpädagogik, Sozialarbeit, Management, Lehrerausbildung für Kunst- und Erziehungsfächer in Kombination: Musik, Spiel auf Tasteninstrumenten, Kunst, Kirchliche Musik, Religion, sowie Lehrerausbildung für die Fächer: Biologie, Chemie, Mathematik, Geographie, Informatik, Physik. Die akkreditierten Magisterprogramme sind: Sozialarbeit, Management, sowie Lehrerausbildung für die Fächer: Biologie, Geographie, Informatik, Mathematik, Religion, Kunst. Einige Studienprogramme befinden sich noch im Akkreditierungsprozess. Die Fakultät für Gesundheitswesen der KU hat folgende Bachelor-programme akkreditiert: Geburtenhilfe, Gesundheitspflege und Notfallmedizin.

Die Theologische Fakultät der KU hat folgende Bachelor-programme akkreditiert: Philosophie - Sozialphilosophie, Sozialarbeit - Familienlehre, Sozialarbeit, Lehrerausbildung für die Fächer in Kombination: Gesellschaftslehre, Religionslehre, Geschichte und Lehrerausbildung für Kunst- und Erziehungsfächer in Kombination mit: Religion, Ethische Erziehung. Die zweijährige akkreditierten Magister-programme sind: Sozialarbeit, Philosophie – Sozialphilosophie.

Die KU bietet auch Promotionsstudiengänge. An der Philosophischen Fakultät der KU sind diese: Systematische Philosophie, Geschichte - slowakische Geschichte bzw. Theorie und Geschichte der Journalistik. An der Pädagogischen Fakultät der KU sind: Fachdidaktik -Musik-Didaktik, Sozialarbeit, Fachdidaktik - Theorie des Religionsunterrichtes. An der Theologischen Fakultät der KU ist es möglich, sich in der katholischen Theologie zu promovieren. An der KU gibt es auch Fort- und Weiterbildung. Über Anzahl an Studenten an der KU informiert die Tabelle 1.

Tabelle 1: *Studentenanzahl an der Katholischen Universität in Ružomberok*

Studentenanzahl	***PF***	***FF***	***TF***	***FW***	***Zusammen***
Bc.	2587	728	951	702	**4968**
Mgr.	1155	295	791	116	**2357**
PhD.	219	68	61	0	**348**
KU zusammen	**3961**	**1091**	**1803**	**818**	**7673**

Quelle: KU in Ružomberok

An der KU in Ružomberok haben die Studenten aller Konfessionen die Möglichkeit zu studieren. Beim Studium verpflichtet sich jeder Student den Geist der christlichen Universität und christliche moralische Prinzipien zu halten. An der Pädagogischen Fakultät haben alle Studenten im Rahmen der allgemeinen Basisbildung im Bachelorstudium einige theologische Fächer zu wählen: Sakralkunst und Ausgewählte Kapitel der Theologie. An der Philosophischen Fakultät sind diese Fächer fakultativ. Ausserdem soll jede(r) StudentIn der Pädagogischen Fakultät an dreitägigen geistlichen Exerzitien teilnehmen.

Die Universität ist ein ordentliches Mitglied des FUCE (Fédération des Universités Catholiques Européennes), der Tochterorganisation des IFCU (International Federation of Catholic Universities), das offiziell die europäischen katholischen Universitäten vereinigt. Sie hat die Möglichkeit, sich mit der Problematik des Menschen, mit seiner Bildung, Erziehung, gesamter Entwicklung und Formung weltweit zu beschäftigen. Die Slowakei wird damit auch in der großen akademischen Gemeinschaft mit internationalem Charakter sichtbar.

Nach der Ranking des Kybernetik Lab des spanischen Instituts *Institute of Documentary Studies on Science and Technology* (Spanish National Research Council) ist die Katholische Universität in Ružomberok die siebtbeste Universität in der Slowakei. Die akademische Ranking- und Ratingagentur (ARRA), die sich um die Bewertung der Qualität der Hochschulen in der Slowakei von mehreren Aspekten bemüht, bewertete die KU im Jahre 2008 als die achtbeste Universität in der Kategorie der humanwissenschaftlichen Hochschulen und als die zehntbeste in der Kategorie der geisteswissenschaftlichen Hochschulen in der Slowakei[4].

Die Katholische Universität in Ružomberok kooperiert mit mehreren ausländischen Partneruniversitäten, mit denen sie unterschriebene Verträge über die Zusammenarbeit hat. Diese Universitäten haben Sitz in Belgien, Deutschland, England, Italien, Irland, Kamerun, Österreich, Polen, Portugal, Slowenien, Spanien, in der Tschechischen Republik, Ungarn, Ukraine und in den USA.

Mission und Vision der Katholischen Universität

Die KU formt den Geist und das Herz: sie bietet Universitätsausbildung und eine Erziehung der integralen Persönlichkeit im Geist des katholischen Glaubens, der Moral und Tradition. Sie ist an die

[4] http://www.ku.sk/index.php/ouniverzite.html

Erforschung der Steigerung der Lebensqualität der Menschen und an das Wohl der ganzen Gesellschaft orientiert.

Derzeit wird ein einzigartiges Projekt für den Aufbau einer modernen Universitätsbibliothek vorbereitet, die nicht nur Studierenden, Pädagogen und Mitarbeitern, sondern durch die Digitalisierung auch der ganzen katholischen Kirche und den Slowaken weltweit dienen wird.

Die Katholische Universität in Ružomberok ist eine renommierte Universität, die Wissenschaft, Bildung und christliche Werte integriert[5].

Die Kirchliche Pädagogische Hochschule (KPH) der Diözese Graz-Seckau

„In ihrer Verantwortung für den Menschen nimmt die Katholische Kirche das Recht wahr, den ihr eigenen Bildungsauftrag auch durch die Errichtung von privaten Pädagogischen Hochschulen zu erfüllen“[6]. Dabei bringt die Kirche in dialogischer Verständigung das Spezifikum der Qualität christlicher Bildung ein, wie es dem europäischen Verständnis immer entsprochen hat: nämlich eine ganzheitlich konzipierte Bildung, die an den sozialen, religiösen und moralischen Werten orientiert ist und zu möglichst umfassender Entfaltung des Menschseins im Sinn einer Befähigung zu verantwortlicher Selbstbestimmung beiträgt. Forschung und Lehre geschieht an der Kirchlichen Pädagogischen Hochschule der Diözese Graz-Seckau aus der Tradition und Perspektive des christlichen Glaubens mit ihrem Gottes-, Menschen- und Weltbild im ständigen wissenschaftlichen Diskurs als Brücke von Theologie und Pädagogik. Die KPH ist als Einrichtung des Rechtsträgers „Stiftung der Diözese Graz-Seckau für Hochschule und Bildung“ eine Katholische Hochschuleinrichtung im Sinne der cann. 807–814 CIC und der Apostolischen Konstitution „*Ex Corde Ecclesiae*“ vom 15. August 1990. Sie ist zugleich eine anerkannte Bildungseinrichtung im Sinne der §§ 4–7 des Hochschulgesetzes von 2005 und eine anerkannte postsekundäre Bildungseinrichtung im Sinne des § 51 Abs. 2 Z. 1 des Universitätsgesetzes 2002[7].

Geschichte der RPA Graz

Im II. Vatikanische Konzil hat sich die Kirche entschieden den Menschen und der Welt zugewandt, ihre „Freuden und Sorgen, Hoffnungen und Ängste“ zu ihren gemacht, um ihnen in ihrem Leben die frohe Botschaft des Evangeliums zu bringen, und damit sie das tun kann, hat sie zum Studium

[5] http://www.ku.sk/images/stories/kurier_special_2009_web.pdf
[6] http://www.kphgraz.at/fileadmin/KPH/downloads/Statut260906.pdf
[7] http://www.kphgraz.at/fileadmin/KPH/downloads/Statut260906.pdf

der Humanwissenschaften ermutigt. So entstand in Österreich an den RPAs ein vorbildliches Modell einer Ausbildung, das durch eine dauerhafte Vernetzung von Humanwissenschaften, Fachwissenschaften und Praxis gekennzeichnet ist.

Am 1. Oktober 1966 wurde das Religionspädagogische Institut (RPI)[8] der Diözese Graz-Seckau gegründet. Im Studienjahr 1968/69 konnte der erste Ausbildungslehrgang stattfinden. Am 1. September 1972 wurde die Religionspädagogische Akademie gegründet, die nach § 7 des Privatschulgesetzes errichtet am 17. Mai 1973 mit dem Öffentlichkeitsrecht ausgestattet wurde.

Diese Religionspädagogische Akademie (RPA) entspricht in Organisation, Aufbau und Bildungshöhe den Pädagogischen Akademien[9], wodurch die Gleichwertigkeit der Religionslehrer mit den anderen Lehrern der Pflichtschule ihren sichtbaren Ausdruck findet. Schulerhalter ist die römisch-katholische Diözese Graz-Seckau. Gleichzeitig mit der Errichtung der Akademie wurden die Aufgaben des Religionspädagogischen Instituts (für die Fortbildung) neu umschrieben.

Mit 1. September 1973 wurde der Religionspädagogischen Akademie die „Religionspädagogische Lehranstalt der Diözese Graz-Seckau" (für junge Menschen mit abgeschlossener Berufsausbildung und kirchlicher Praxis ohne Reifeprüfung) angeschlossen und mit dem Öffentlichkeitsrecht ausgestattet. In den Anfängen dauerte das Studium im RPI zwei Semester; mit der Errichtung der RPA erhöhte sich die Dauer auf vier Semester. Mit dem Jahr 1977 verlängerte sich die Ausbildungsdauer auf sechs Semester. Ab dem Studienjahr 1985/86 wurde auch die Ausbildung für Lehrer an Volksschulen dreijährig. Gleichzeitig wurde rechtskräftig, dass die Studierenden ohne Reifeprüfung nach positivem Abschluss des Vorbereitungslehrganges in die Religionspädagogische Akademie aufgenommen wurden. Damit hörte die Religionspädagogische Lehranstalt zu bestehen auf.[10]

Die Diözese Graz-Seckau hat im Frühjahr 2006 den Beschluss zur Errichtung einer eigenständigen Hochschule – der Kirchlichen Pädagogischen Hochschule (KPH Graz) – gefasst. Ab dem Wintersemester 2007/08 findet die Aus-, Fort- und Weiterbildung von LehrerInnen und ReligionslehrerInnen für die Pflichtschulen nicht mehr an Pädagogischen Akademien sondern an Pädagogischen Hochschulen statt.

[8] Im Schulsystem handelt es sich um eine Hochschule.
[9] Im Schulsystem handelt es sich um eine Hochschule.
[10] Studienführer der Religionspädagogischen Akademie der Diözese Graz-Seckau.

„Aufbauend auf der erfolgreichen Bildungsarbeit an der Pädagogischen Akademie, der Religionspädagogischen Akademie und dem Kolleg für Sozialpädagogik in Graz-Eggenberg, sowie dem Religionspädagogischen Institut versteht sich die Kirchliche Pädagogische Hochschule in Graz als Haus der Innovation, der Wertorientierung und der Internationalität“[11].

„An der KPH Graz geschieht die Bildung von LehrerInnen und PädagogInnen für andere Berufsfelder auf der Basis eines christlichen Menschen-, Welt und Gottesbildes, nach den aktuellen wissenschaftlichen Standards der LehrerInnenbildung und in einem lebendigen Diskurs zwischen Pädagogik, Theologie und den weiteren relevanten Fachwissenschaften. Sie soll ein Lehr- und Lernort – nach Makarenkos Maxime – *mit höchster Forderung bei höchster Achtung* sein und ein „Lebensraum, in dem der Geist der Freiheit und der Liebe des Evangeliums lebendig ist“ (II. Vat.)[12].

Die pädagogische Ausrichtung der Kirchlichen Pädagogischen Hochschule lässt sich als kindzentriert, inklusiv, ganzheitlich und weltoffen charakterisieren. Das Studium ist durch drei Schwerpunkte gekennzeichnet und strukturiert:[13]

Die humanwissenschaftlichen Fächer versuchen, das jeweilige geschichtliche und soziokulturelle Umfeld für eine zeitgemäße Verkündigung zu erheben, die Persönlichkeiten der Schülerinnen und Schüler in ihrer Entwicklung zu begreifen und die Persönlichkeit der Lehrerinnen und Lehrer für einen gelingenden Unterricht in der Schule zu bilden.

Die theologischen Fächer führen ein in das Gesamt des christlichen Glaubens, wie er in der Bibel, im Glaubensbekenntnis und in der Glaubenstradition der Kirche, in religiösem Brauchtum und religiöser Kunst überliefert ist, bieten Interpretation und Reflexion und wollen zu einem Leben aus dem christlichen Glauben anleiten.

Die schulpraktische Ausbildung soll die Studierenden befähigen, den Religionsunterricht alters-, situations- und inhaltsbezogen so zu gestalten, dass dadurch das Leben der Schülerinnen und Schüler, die Wirklichkeit der Schule selbst, Gemeinden und Kirche mitgestaltet und verändert werden.

Durch das Zusammenwirken dieser drei Bereiche ist sichtbar werden, dass Glaube in ganzheitlicher Weise durch das Zusammenwirken aller menschlichen Fähigkeiten vermittelt wird, dass von der Freude und dem Interesse am Glauben nach tieferem Wissen und Verständnis gesucht wird

[11] http://www.kphgraz.at/index.php?id=114
[12] http://www.kphgraz.at/index.php?id=106
[13] Studienführer der Religionspädagogischen Akademie der Diözese Graz-Seckau.

und dass dadurch die eigene Persönlichkeit heranreift. So bereichern und fördern sich alle Bereiche wechselseitig.

Daher sind in der Ausbildung wichtig: Lebendiges Lernen in direkter Begegnung von Lehrenden und Studierenden; Umsetzung und Bezeugung der eigenen Lebenswirklichkeit; Ganzheitliche Aneignung und Persönlichkeitsbildung; Exkursionen, um Kunst und Leben anderer Menschen und Kulturen kennenzulernen; Workshops, kreative und soziale Formen der Erarbeitung und Umsetzung; Entwicklung neuer Lernformen wie Teamteaching, Projektunterricht, Offenes Lernen...[14]

Die KPH Graz bietet im Ausbildungsbereich Bachelor-Studiengänge für das Lehramt an Volksschulen und Sonderschulen sowie für das Lehramt für Katholische Religion an Pflichtschulen (6 Semester).

Tabelle 2: *Studierendenerzahlen* (2008/09)

Studiengänge für das Lehramt an Volksschulen und Sonderschulen	*Volksschulen*	*156*
	Sonderschulen	26
	Incomings	12
	Outgoings	5
	Volksschulen	23
	Sonderschulen	7
	Diplomstudierende (ASTG)	10
Summe		239
Studiengang für das Lehramt "Katholische Religion	Bachelor-Erststudium: Lehramt für kath. Religion an VS,HS,PTS	45
	Studierende der UNI (Theolog. Fakultät) im Pastoralpraktikum bzw. Unterrichtspraktikum für Pflichtschulen	35
Summe		80

Quelle: KPH Graz

An der KPH werden folgende Studien angeboten: Lehramt für Religion an Pflichtschulen (einschließlich Module für die Fachausbildung Religion in Kombination mit einem weiteren Fach der Ausbildung von Hauptschullehrerinnen und Hauptschullehrern), Lehramt für Volksschule, Lehramt für Sonderschule, Masterstudiengang im Rahmen berufsfeldbezogener Fort- und Weiterbildung, Sozialpädagogische Bildung für unterschiedliche Zielgruppen, Berufsbegleitende Bildung für Religionslehrerinnen und Religionslehrer aller Schultypen, Berufsbegleitende Bildung für Lehrerinnen und Lehrer an Volks- und Sonderschulen,

[14] Studienführer der Religionspädagogischen Akademie der Diözese Graz-Seckau.

Religionspädagogische, berufsethische und spirituelle berufsbegleitende Bildung für Kindergartenpädagoginnen, Kindergartenpädagogen, Lehrerinnen und Lehrer insbesondere an katholischen Privatschulen, Sozialpädagoginnen, Sozialpädagogen und Erzieherinnen, Erzieher, Pädagogische Bildung für unterschiedliche Berufsgruppen, Pastoral-katechetische Bildung für kirchliche Berufe[15].

Die KPH Graz wie auch die KU Ružomberok bietet Fort- und Weiterbildung für LehrerInnen, ReligionslehrerInnen, SozialpädagogInnen und KindergartenpädagogInnen. Das Angebot an Fort- und Weiterbildungen an der KPH Graz richtet sich in Fortführung der bewährten Tradition des Religionspädagogischen Instituts an die ReligionslehrerInnen aller Schultypen, aber – und das ist zumindest für die Fortbildung eine gänzlich neue Herausforderung für die KPH Graz – auch an literarische LehrerInnen sowie an Sozial- und KindergartenpädagogInnen[16].

Tabelle 3: *Studierendenzahlen 2008/09 – Fortbildung für Literarische LehrerInnen (ohne LehrerInnentage der Katholischen Privatschulen und Angebote für KindergartenpädagogInnen) und Fortbildung für ReligionslehrerInnen*

	Winter-semester	*Sommer-semester*	*Gesamt*
Angebotene LV	148	151	299
Geplante Halbtage	230	250	480
durchgeführte Halbtage	140	183	324
Geplante UE			1912,5
durchgeführte UE	608	749,5	1357,5
PHO angemeldete TN			3205
tatsächliche TN	1404	2311	3771
TN auf Halbtage gerechnet	2427	3907	6390
ReligionslehrerInnen			3500

Quelle: KPH Graz

Die Aneignung auch umfassenden und profunden Wissens im human- und fachwissenschaftlichen und didaktisch-methodischen Bereich bleibt unzulänglich, wenn es nicht personal integriert und umgesetzt wird und an grundlegenden Selbst- und sozialen Kompetenzen anknüpfen kann. Die KPH hat ein Ziel, dass die Persönlichkeitsbildung gefördert wird durch eine Studiengestaltung die selbst organisiertes und verantwortetes Lernen forciert und individuelle Schwerpunktsetzungen (wählbare Studienmodule)

[15] http://www.kphgraz.at/fileadmin/KPH/downloads/Statut260906.pdf
[16] http://www.cpb.or.at/downloads/cpb0803seiten129158.pdf

ermöglicht, durch die Förderung von besonderen Erfahrungsmöglichkeiten (Auslandssemester, außerschulische Praktika) und durch ein breites kulturelles und spirituelles Angebot. Die Qualität und die bundesweit anerkannten Stärken der Aus-, Fort- und Weiterbildung für ReligionslehrerInnen gilt es auch für die Zukunft der Diözese Graz-Seckau zu sichern. Aufgrund des rasant wechselnden gesellschaftlichen Umfeldes sowie der exponierten Stellung des Religionsunterrichtes kommt der Fort- und Weiterbildung der Lehrenden an allen Schultypen dabei große Bedeutung zu.

Durch Teilhabe an Forschungsprojekten und Praxisforschung sollen Studierende der Kirchlichen Pädagogischen Hochschule reflexive und diskursive Kompetenzen sowie eine für den Beruf notwendige forschende Grundhaltung erwerben, die es ihnen erlaubt, in komplexen beruflichen Alltagssituationen angemessen zu entscheiden. Zudem werden sie befähigt, im Schulalltag zunehmend geforderte forschungsbezogene Aufgaben Screenings, Standardüberprüfungen, Evaluationen kompetent durchzuführen[17].

Die siebenklassige Praxisvolksschule ist in die KPH Graz integriert und denselben pädagogischen Zielsetzungen verpflichtet. Das neue Konzept, das mit dem ersten Studienjahr umgesetzt wurde, bildet jahrgangsgemischte Klassen, die zum einen in der Tradition einer Maria Montessori stehen, zum anderen Peter Petersens Jenaplan-Pädagogik zum Vorbild nehmen. Die bewusste Auseinandersetzung mit christlichen Werten orientiert sich am Vorbild des Marchtaler Plans und im Sinne einer inklusiven Pädagogik ist diese Schule offen für alle Kinder (Barones, zitiert http://www.cpb.or.at/downloads/cpb0803seiten129158.pdf).

Durch die Öffnung des Ostens im Jahre 1989 wurde die Kooperation mit den Ländern Südosteuropas im Bereich der Ausbildung von Laien zu ReligionslehrerInnen möglich. Durch den Beitritt Österreichs zur EU im Jahre 1995 eröffnen sich auch das große Feld einer internationalen Zusammenarbeit im Austausch von Lehrenden oder Studierenden sowie die fachliche Zusammenarbeit bei verschiedenen gemeinsamen Projekten. Kooperation mit ausländischen Partnerhochschulen (in 15 europäischen Ländern) sollen fortgeführt und intensiviert werden. Die KPH Graz engagierte sich z. B. bei internationalen Programmen: die Programme ITAE (Intervention through art education) im Bereich der Bildnerischen Erziehung und sowie RE-CREATION in der Religionspädagogik[18].

[17] http://www.kphgraz.at/index.php?id=142
[18] http://www.kphgraz.at/recreation/material.html

Vergleich der KU Ru□omberok und der KPH der Diözese Graz-Seckau

Tabelle 4: *Vergleich der KU Ružomberok und der KPH der Diözese Graz-Seckau*

	KU Ružomberok	*KPH Graz*
Rechtsposition	Öffentliche Hochschule mit Konfessionscharakter	Private pädagogische Hochschule mit kirchlichem Charakter
Errichter	Konferenz von Bischöfen der Slowakei Sie wirkt auf dem Gebiet der ganzen Slowakei	Die römisch-katholische Diözese Graz-Seckau Einrichtung des Rechtsträgers „Stiftung der Diözese Graz-Seckau für Hochschule und Bildung“
Studienangebot	Bachelor- (Bc.), Magister- (Mgr.), Doktorand- (PhD.) Studien Fort- und Weiterbildung	Bachelorstudien Fort- und Weiterbildung

Die Katholische Universität in Ružomberok und die Pädagogische Hochschule in Graz sind Bildungs- und Wissenschaftseinrichtungen, die im Bereich von Humanwissenschaften (die Katholische Universität in Ružomberok auch im Bereich von Natur- und Gesundheitswesen) qualifizierten Fachleute vorbereiten, die fähig sind, die slowakische bzw. österreichische Kultur, Wissenschaft und Bildung im Kontext des europäischen und Welterbes zu entwickeln. Beide Bildungsinstitutionen bemühen sich um die Suche der Wahrheit und die Bereitwilligkeit diese mit den StudentInnen zu teilen, sie wollen ähnlicherweise für das gemeinsame Ziel arbeiten durch Teamarbeit und durch Einheit in der Vielfalt. Für weitere gemeinsame Grundprinzipien kann man auch die Verantwortung und Professionalität halten. Die Verantwortung in diesem Kontext bedeutet, das Wohl mit der besten Absicht zu tun und die Folgen für die eigenen Handlungen zu tragen. Die Verantwortung wird auch in der Anwendung der Liebe, Weisheit und Ehrlichkeit geäußert.

Diese Schulen fördern eine enge Zusammenarbeit im Bereich der wissenschaftlich-pädagogischen Praxis bei der Lösung von verschiedenen Zusatzaufgaben. Ein markantes Beispiel ist das Projekt *Re-Creation*, das auf die Umsetzung moderner Lehrmethoden im Religionsunterricht zielt. Zum ersten Mal wurde dieses EU- Projekt der KPH am 13.04. bis 27.04.2008 in Graz realisiert. Die jungen Studenten, aus den Ländern Großbritannien, Polen, Slowakei, Slowenien, Ungarn sowie von der KPH Graz, arbeiteten in 3 verschiedenen Gruppen an zahlreichen Projekten. Konkrete Partner waren: Großbritannien (Newman College of Higher Education), Polen (Uniwersytet Slaski v Katowicach Wydzialy w Cieszynie), Slowakei (Katholische Universität

in Ružomberok), Slowenien (Univerza v Ljubljani), Ungarn (Apor Vilmos Catholic College), Österreich (Kirchliche Pädagogische Hochschule Graz der Diözese Graz-Seckau). Das Projekt *Re-Creation* wurde im Rahmen des Long-Life-Learning mit mehrfachen Zielen realisiert. Es wurde die kreative Auseinandersetzung mit religionspädagogischen und persönlichkeitsbildenden Fragen gefördert. Für Studierende war es interessant, aber auch wichtig, neue innovative Lehrmethoden zu erfahren, konkret die Verbindung der Zugänge wie Musik, Tanz, Malerei, Poesie mit Inhalten, die für Religion und Ethik besonders zentral sind. Es war auch wichtig, gemeinsame schöpferische Aktivitäten von Studierenden aus 6 Ländern zu ermöglichen. Die Studenten erarbeiteten diese inhaltlichen Bereiche: Allein sein – gemeinsam sein; Hunger – Nahrung im Überfluss; Was uns vertraut ist – Was uns fremd ist[19].

Zum zweiten Mal wurde vom 19. April bis 1. Mai 2009 das erfolgreiche EU-Intensiv-Programm *Re-Creation* von der Kirchlichen Pädagogischen Hochschule (KPH) Graz unter Teilnahme von sechs Nationen durchgeführt. *Projekt Re-Creation II* wurde in Form von kompakten Fachvorträgen, Kurzfilmen und halbtägigen Workshops realisiert. Die Studenten gewannen viele neue Kenntnisse über neue innovative Lehrmethoden im Religionsunterricht.

Tänzerisch-spielerisch setzte die Katholische Universität Ružomberok die Geschichte vom barmherzigen Samariter unter dem Gesichtspunkt „fremd – vertraut" im Bibliodrama um. Eine Videokonferenz von dieser Veranstaltung zwischen den zwei Hochschulen brachte einen wertvollen Austausch der praktischen Erfahrungen und wissenschaftlichen Reflexion[20].

Das nächste Projekt der Zusammenarbeit im Bereich von Lehrer- und Studentenmobilität wird im Rahmen des Sokrates-Erasmus- Programms durchgeführt.

Abschluss

Die Katholische Universität in Ružomberok und die KPH in Graz setzen die Tradition der katholischen pädagogischen Bildungseinrichtungen fort. Sie bemühen sich um das Bewahren der wesentlichen, mit anderen Hochschulinstitutionen gemeinsamen Merkmale und zugleich entwickeln sie Eigenheiten der Bildung im katholischen Geist, im Sinne der Sendung von Hochschulen, die Wahrheit in allen Bereichen des menschlichen Wissens zu entdecken und zu vermitteln, die Liebe zur Wissenschaft durch Forschungs-

[19] http://www.kphgraz.at/index.php?id=384
[20] http://www.graz-seckau.at/sonntagsblatt/artikel.php?we_objectID=19865

und Bildungstätigkeit zu wecken, die Menschenwürde und das von den Vorfahren gewonnene kulturelle Erbe zu schützen und zu fördern, auf Probleme und Herausforderungen der Gegenwart im Interesse von allgemeinen Wohlstand und Fortschritt zu antworten. Dies brachte Vorteile für die ganze Gesellschaft, auf dem Prinzip der christlichen Grundsätze, nach denen die Einzelnen bei der Realisation ihrer Berufe in reife und verantwortliche Persönlichkeiten formiert werden, die fähig sind, die Botschaft des Evangeliums in die bestehenden gesellschaftlichen Strukturen und in die Meinungs- und Einstellungsbildung einzubringen.

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LIANA GALABOVA

CHALLENGES FOR THE ORTHODOX CHURCH IN BULGARIAN HIGHER EDUCATION

Orthodox Church, as an international confessional unity, faces similar challenges in all particular national contexts. The national character of local Orthodox Churches and different Church-state relations result in various practices of study of religion, too. However, the Bulgarian case, with its smaller local social impact of Church-state issues, differs from other Orthodox countries (Russia and post-Soviet states, Serbia and post-Yugoslav states, Romania, Greece, Cyprus, etc.), as well as from other Orthodox Diasporas. The Bulgarian Orthodox Church is interacting with people, society and state with their specific local cultural attitude to religion; and that attitude is not an active one. Nevertheless, Bulgarian theological education, like educational and academic systems of other Orthodox countries and Diasporas, is firstly challenged by common global changes concerning religion and then by regional and local mentalities and necessities. At second, Bulgarian relations of the Church with the educational and academic system could hardly follow external models, which rely on different social conditions, as attitude to religion in spirituality, and involving of confession in identity formation. The present analysis in result of the research on current situation provides background for the examination of recent interaction of Church with education and academia in Bulgaria.

In order to outline specific elements of the Bulgarian case along one and the same global processes of secularisation and desecularisation, this paper analyses the development of recent theological units in Bulgaria in continuous situation of postponed and slowed down educational, academic and Church practical reforms. The lack of serious setting of any system of comparative religious studies at all levels of Bulgarian education and academia allowed certain rethinking of contemporary meaning of religious competence and orientation. On the one hand, there were only isolated attempts of initiating public debates, gathering expert groups and shaping public opinion regarding religions. On the other hand, the study of separate religious traditions within academically acknowledged secular fields gradually gained some public interest. In terms of social impact in Bulgaria, those efforts did not result in visible gradual change of stereotypical perceptions that had existed all over territories inhabited by the population traditionally belonging to Eastern Orthodox Christianity. Nevertheless, there are developments that

deserve scholarly attention (Kalkandijeva 2005, 240) because they overcome the existing hardships in Bulgarian theology as vocation and research.

Within two decades after the beginning of democratic achievements, Bulgarian Orthodox Church quietly suffered through Church split and withdrawal from the World Council of churches (Nikolchev 2009). Once again, after communist conditions, these events affected the mobility of clergy, theologians and believers, and undermined the expected recovery of local Church. The positive effect of that condition is that the passiveness of Bulgarian society towards religion still prevents Church from potential conflicts based on the tension between secular and clerical sphere. Therefore, fears from extremism and fundamentalism related to Orthodoxy in other countries do not apply similarly to the Bulgarian case because of a different approach to religiosity in general (Kanev 2002, 75). At the same time, throughout the period of change of new governments and the transformation of Bulgarian elite, people related to Church, as well as all Bulgarian citizens, regained interest in educational and academic approval of denominational education, university teaching and research. The recovery of public interest in the objective professional sphere of theology would be the sign of the end of internal and external problems of the Bulgarian Orthodox Church.

In order to systematise numerous and various ways of challenging Church to enter secular sphere, I suggest that the interaction of clerical sphere with civic educational and academic systems results in *political, administrative, legislative, scholarly and social challenges*. Thus, based on available data, Bulgarian Orthodox Church is assumed to build its new institutional image between national consolidation, international human rights instruments and public peace. State policy regarding the Orthodox Church and religious minorities is to fulfil international demands concerning human rights as much and as shortly as possible. State policy about education, culture, and scholarship related to religion is to assure that theologians of all confessions are well trained for both external and internal missions of their religious communities and willing to provide information and clear messages to people. That task depends on particular historical and social contexts. Higher theological education as part of youth mission of every Church is considered to be a challenge itself, in regard of specific conditions, which require creative application of old and acknowledged traditions and invention of new practices. Therefore, this paper discusses the main challenges for the local Church along its interaction with the higher educational and academic sphere in periods of prehistory, institutionalisation and contemporary developments and perspectives of Bulgarian theological tradition. Interpretations and assumptions in that paper are particularly based on previous historical exploration of Bulgarian theological education as part of local religious and intellectual life; reflections and observations in that paper are also result of

comparing contemporary religious education and youth policies of Orthodox countries within the REVACERN project. (Religions and Values: Central and Eastern European Research Network - REVACERN, Subarea 7 "Orthodox Europe". Paper: "Religious Education in Orthodox Countries"; REVACERN Exchange program 2. Paper: "Orthodoxy and Youth: the Interplay between Civic and Religious Values. Comparative Study on Relation between Youth and Orthodoxy in Russia, Serbia and Bulgaria, with Reference to cases of Romania and Greece").

The main challenges for the Orthodox Church in Bulgarian higher education

Having stated that in particular, Bulgarian Orthodox Church faces *political, academic, administrative, legal and social challenges* in the local higher educational system, we also argue that educational reforms follow the reforms of those spheres in their local and global dimensions and aspects. Political challenges come from Eurointegration processes and nationalist movements reflecting in local mentality and in international relations. Academic challenges are results of rethinking approaches, paradigms, and values; revaluation and reaccreditation of fields and units, along with educational reforms and according to international standards. The administrative and legal challenges for Church derive from legislation, subsidizing, labour policy, and hence depend on common difficulties of local state and structural reforms. Social challenges for Church in higher education in Bulgaria originate from problems for topical Orthodoxy in the formation of local cultural identity by the combination of better traditions of religious tolerance (to religious minorities and to alternative beliefs) and not that strong tradition of social Church mission (especially educational). The situation that causes basic political, academic, administrative, and legal challenges for the Bulgarian Orthodox Church in higher education and academia – according to the author's observation and research – is shaped by the fact that local society still suffers from slow recovery of public image of religion, Church, and education related to religious values.

Among challenges for the Orthodox Church in Bulgarian higher education, *political* ones seem most important from the local perspective. In a more objective view of independent researchers and international observers, and from comparison with other cases, which was main purpose of the research of recent data and literature, politics is the most unstable factor in religious education and academic studies, because of common changes in power and ideology. Church and state in Bulgaria are legally separated; their social domains do not converge or overlap and their representatives do not cooperate well like in other Orthodox countries, where local legislations and

practices vary. According to the author's direct and indirect observations and exploration of local sources, in Bulgaria, there is no considerable place and role of clergy, theologically educated people and believers among local elite, so that Church circles could influence political decisions officially and massively; institutional and organisational cooperation is still rare, although they have been increasing in the last years. Moreover, the research shows that Bulgaria has ratified many international documents that guarantee the development of local attitude to religious minorities in regard of civic equity. Observation and data on recent administrative setting of religious education at all levels in Orthodox countries show that such joint initiatives of Orthodox churches with local state structures could not dominate because of international rule of law. Further on, the classification proposed for particular aims of this paper is followed in order provide more detail on balancing secular and clerical dimensions of the studied processes.

Academic challenges for Bulgarian Church in higher education consist of redefining fields as 'theology' and 'religious studies', as terms, disciplines, contents, and methodology. The state recognition of Synodal academic degrees, as well as the formation of interdisciplinary scholarly units and activities became prerequisites for overcoming the lack of cadres for the development of theological university studies. Moreover, for every field of theology, there is already a developed corresponding secular field of study; there are already distinguished scholars in secular academic units who study and teach about the Orthodox Church and faith in secular discourse, which as a whole is more compatible with the contemporary academic and educational system. In result of the increase of interest to religious sphere during late socialism (and through academic migration) in Bulgaria, there are some local academic units able to undertake independent religious studies (comparative, or about any religion). On the other hand, there are religious communities that can found some high and higher educational units and research centres studying their religion and training their members; or at least there is responsibility to train cadres abroad. The primary task of all such attempts in Bulgaria is to organise independent units or programs through gathering habilitated academic staff and through recruiting relevant students. Finally, scholars and students form inconsistent groups; they invest a lot of effort to consolidate their views and objectives, and to start working together in order to shape specific academic community and possibly set new academic traditions and schools.

Administrative and legal challenges for the Church in the Bulgarian secular educational system concern decision-making and management of resources. The Directorate of religions [Direktsiya 'Veroizpovedaniya'] distributes small state subsidies among religious communities, and predominantly to the Orthodox dioceses. That state subsidizing does not

meet the actual needs of the Orthodox Christian religious communities in the country. Hence, parishes and monasteries depend on other resources to exist and develop Church missions. That is why the Church needs cooperation with secular educational institutions in order to be able to provide society with spiritual care in the form of religious institutions. Legislation about religions in Bulgaria has developed logically from constitutional changes in 1991 and Law on religion in 2001, to relevant changes in Law on religion and academic regulations. The Theological Academy regained its status of University faculty in 1991, when Orthodoxy was defined as 'traditional' confession; religious education, which was conceptualised as non-catechetical in 1997, regained status of school subject, from the beginning of pedagogical experiment in 1996, through changes in law of education in 2001, and by further regulation of classes for Orthodox and Muslim students as mandatory-optional in 2003. Difficulties and achievements of the local system of theological and religious education vary depending on particular social developments around the country, and on the dynamic situation of diocesan, eparchial, parochial progress and advancement of monastic communities at every particular place. Principles of Church supervision on educational initiatives related to religion follow the same model as in Russia, although practically, Bulgarian religious education is not popular though valued. Rethinking the local practice of religious education at school level in 2008-2009 by an expert committee held by state administration, and by synodal committee, did not result in a common decision that could serve state officials in their wish to set further the existing Bulgarian religious education. The lack of organisation regarding classes in Orthodox Christianity results in the decreasing popularity of theological studies and clerical high education. As a result, there is also high competition, predominant individual developments, and threat of alienation among graduated theologians. Spiritual and cultural interests dominate in the motivation of students that choose course, program or graduate study in theology in Bulgaria; similar motivation is leading in secular units of religious studies.

The main *social* challenges for Bulgarian Church in education and academia come with the very students and young professionals. Instead of parallel development of two value systems (public and private, as in countries with more influential social upbringing in Orthodox lifestyle), Bulgarian youths demonstrate mixed and varying beliefs and modes of socialisation. Local conditions forced young believers to combine secular and clerical character of their education, research, training, vocation, career, life choices and lifestyle. In that way, new generations actualised the social message of local Church. Nowadays, on the background of globalisation processes and extensive development of fields like information, communication and technology, religions reconsider their missionary policy in order to have a

voice in society. The experience of other Christian and other Orthodox countries has shown that Eastern Orthodoxy also needs to raise the image of its Church community. The Orthodox Church would not accept the only social role of a subculture, as much as Church and faith are not limited to traditional cultural identity because spirituality is recovering, too. Hence, a better social position of Orthodoxy is to come with the improvement of confessional and non-confessional education related to religions and their local and global communities, as well as with their cultural heritage. Only people excellently educated and trained in the field of religions and who are able to reflect on real religious life professionally and competently could organise in one ensemble the high values of religious and humanist teachings and their everyday and joint application in current local and global contexts. The twenty-year period between the start of democratic changes and the present academic and educational achievements demonstrates many steps of following old traditions in order to achieve new progress in uncovering local culture through education, refining and balancing its elements through research and practical application in real and particular social conditions.

The main socio-cultural challenge for the Bulgarian Orthodox Church in education and academia is in the necessity to refer to the archaic, too nationalist and too Slavic image of Orthodoxy from the pre-communist period of the 19th and the 20th century in order to find and explain local theological and religious traditions. Even parallels with ancient, Byzantine, Late Medieval, and Ottoman periods in the Bulgarian history infuse the picture of Orthodox culture with patriotic discourses and traumatic experiences of subjection to power of other culture. That is why study of religion, theological and comparative, becomes the central factor for resolving stereotypes related to the presence of Church in post-communist societies.

By now, Orthodox education at all levels of educational system of Orthodox countries is considered by international observers as an issue of democracy (religious rights and freedoms). From within Orthodox countries Orthodox culture values confessional education and development as a religious dimension of nationalism and national security. Orthodox people traditionally consider the education of local clergy and following (especially youth) as part of the survival of their national culture; part of that culture in the past was the effective territorial coverage with a network of educational units providing faith literacy and hence, national consolidation and territorial stability. Thus Orthodox religious education nowadays is still about strengthening local national identity vs. cultural and religious globalisation. In that way, the reintegration of religion in educational space, from a marginal issue of post-communist transition, have become problematic for both global democracy and local social peace.

Therefore, Bulgarian authorities did not subsidize theological school up until the 1920s not only because of economic and academic reasons, but also on geopolitical grounds. The unability to provide valuable local theological academic staff corresponded to difficulty in recruiting foreign clerical academics, as they could bring too strong confessional or national influence for small Bulgarian academic community; South-Russian professors came in Bulgaria in the 1920s only incidentally, and not as a result of previous clerical or academic policy. In result, all the attempts of raising a Bulgarian seminary into high school like theological academies abroad failed, because their boarding schools needed considerable financial resources as well. The first plans of a theological school in the new Bulgarian history supposed the development of a faculty where local clergy would be part of the whole Bulgarian elite (Kalkandijeva 2005, 230) also for cultural reasons (for example , infusing the political and artistic elite with religious ideas, or inspiring the whole society to support the revival of Church and respectively, strengthening traditional society). The other traditional principle that has remained from the past is to strengthen the educational mission of the Orthodox Church, when and where state officials would support it and at the places of active foreign mission that could increase religious minorities. Similar reasons played important parts in the last twenty years, when in Bulgaria, similarly to other Orthodox countries, there are limitations about founding units of religious studies. Nevertheless, the prehistory of Bulgarian theological education is an explanation to the way in which religions had shaped local common cultural identity.

Prehistory of Bulgarian theological studies and institutions

The data and observation on local perception of theological units and the logic of their founding show that at the heart of the image of Bulgarian theological higher education, there are old literary schools of Bulgarian monasteries from medieval and late modern times. For example, the Department of Theology at the Faculty of Humanities at the Shumen University "Bishop Constantine of Preslav"[1] is found in the town of Shumen, near the capitals of the First Bulgarian state (7th-11th centuries). The Orthodox theological faculty of Veliko Tarnovo University "Saints Cyril and Methodius"[2] is located in the medieval capital of the Second Bulgarian state (12th-15th centuries). Theology is also studied at Plovdiv University "Paisiy Hilendarski" from 2008[3] initially in Kardzhali, which is placed at the Bulgarian capital from the period of National Revival (18th-19th centuries). The

[1] http://shu-bg.net/
[2] http://www.uni-vt.bg/1/default.asp?zid=23&lid=1
[3] http://www.uni-plovdiv.bg

Theological Faculty of Sofia University "Saint Clement of Ohrid"[4] is at the place of recent (from 1879) capital of the Third Bulgarian state.

The other unofficially accepted practical purpose of founding theological units is related to the ethnic character of local population. For example, the first unit of theological studies of Plovdiv University[5] had been initially placed at the Branch "Liyben Karavelov" in the town of Kardzhali, which is central for the Southern region inhabited by Muslim population. By the same missionary or minority logic, a Department of Theology nowadays exist in the town of Shumen[6], central to the Northern group of Muslim population in Bulgaria with its religious communities and their educational units.

The same contemporary reasons to open a theological faculty come back to historical suppositions. For example, the placement of a unit of theological education at Plovdiv University[7] and especially its recent reorganisation in the city of Plovdiv[8] reminds also to other two relevant historical facts. On the one hand, that is the memory of the lost old Smolian Church Metropoly; on the other hand, Plovdiv is the centre of Roman Catholic mission with famous educational units in the past. The same organisation had been discussed about the old Samokov seminary, located in the town with influential Protestant mission, but also close to the biggest in the country synodal Rila monastery. In that region in the 1990s, a unit of more open higher education in theology at Blagoevgrad University "Neophyte Rilski" (Blagoevgrad department) had also existed at the town of Blagoevgrad (by 1950 – Gorna Dzhumaya).

From the perspective of Bulgarian history of higher education and academia, universities in Blagoevgrad, Shumen, Plovdiv and Tarnovo had been mainly pedagogical before the 1990s and they retained their pedagogical inclination. According to pre-communist traditions, pedagogical units trained teachers in religion. Tarnovo theological faculty, for example, was accredited as Orthodox theological faculty and combined liturgical with educational commitment as well.

Contemporary theological units followed an existing scholarly tradition of state universities involving studies of Church heritage. Yet in socialism, universities opened philological-historical research centres named directly after monastic literary schools. There was also a synodal research institute with museum and archive; there was a net of institutions working on

4 http://www.uni-sofia.bg/index.php/bul/fakulteti/bogoslovski_fakultet2
5 http://www.uni-plovdiv.bg/
6 http://shu-bg.net/
7 http://www.uni-plovdiv.bg
8 http://www.uni-plovdiv.bg

the preservation and scholarly (and also tourist) exploration of the Bulgarian Church heritage. While in the communist period those research centres had mainly representative functions, from the 1990s, they gained scholarly functions and supported theological units and their graduates. Based on the detailed previous exploration of those academic developments, it is assumed that units of confessional religious studies follow the idea of defensive cultural policy towards religious minorities rather theoretically (in support of temporary political interests), than with considerable practical effect.

From the strictly historical perspective of explored literature and documents it becomes clear that the period of modern nation-building and emancipation of Balkans from the Ottoman Empire during late 19th century, the national character of theological education became central to its organisation. Clerical schools educated future intellectual elites, therefore the confessional and national belonging of teaching staff and students' community was of great importance for the cause of national independence. The link of Orthodoxy and Slavdom resulted in the idea of ethno-philetism and Bulgarian schism from the Patriarchate of Constantinople because of the fight for Church independence. The separation among Orthodox countries caused also the isolation of the Slavic theological tradition from the Greek one, and for more than a century, there was linguistic isolation, too. While Orthodox Christians gradually divided into separate national groups with their different religious traditions, Orthodoxy became rather a sign of national belonging than faith. The social role of theological education increased, but for a long historical period, clerical training served national cause instead of providing integration among Orthodox countries.

Since the access of Bulgarian intellectuals to Russian theological schools have depended on specific diplomatic relations, by the early 20th century, Bulgarian theologians were already allowed and subsidized to study abroad at Western universities in different confessional environment (Tanchev 2000). By that time, the Bulgarian state only occasionally subsidized scholars to specialise in religious studies abroad, and upon return, they explored mainly local national culture and Orthodoxy. While the new local high clergy of independent Bulgarian Church had graduated mainly from Slavic clerical seminaries and academies, and only some of them had also other training – secular or clerical, second generation of bishops and first professors-theologians, already graduated in German-speaking universities because of the support of Bulgarian court (Kalkandijeva 2005, 231). Higher education for ordinary priests was desired, but practically unthinkable for local Bulgarian conditions of the early 20th century. Then, the theological faculty was only a postponed project, assigned by synodal authorities to several young professors clerics and planned to depend on distinguished seminary teachers for the completion of academic staff. By that time high

education was the best working place for future academic staff and they often recruited their students yet in the gymnasium. In the case of Bulgarian Orthodox theology, there was need to gather such theologians that would develop the very field of scholarship about Orthodoxy on such a level that would recover the image of the Orthodox Church worldwide. That was the unplanned task achieved later by fruitful cooperation among part of Russian-Bulgarian staff of Sofia theological faculty (Exarch Stephen, Professor Nikolai Glubokovskii, and Professor-Protopresbyter Stephen Tsankov, etc.).

In the practical perspective shown in the documents from that period and approved by both clerical and secular analysts, by that time Bulgarian society needed clergy around the country at parishes and monasteries, and religious education became the task of regular teachers. With the education of future teachers in methods of teaching Divine law as school subject, not only priests, Church singers and candidates for priests, but women and laymen could teach catechesis at school level. Theological training could provide both clergy and teachers for the social mission of Church, because by that time, with some changes in different periods, state subsidized Church and supervised it through the Ministry of External Affairs and Religions and the Ministry of Education. During the wars, the Bulgarian Church strengthened its military and charity mission, and educational activities became priority later. In the author's PhD thesis on the institutionalisation of theological studies in Bulgaria, a number of related clerical, social and academic processes were explored.

Institutionalisation of Bulgarian theological education

In the early 20s, when agrarian movement came in power in Bulgaria, modernizing efforts of the new government concerned mainly educational and cultural sphere. Having originated from educational movement, the agrarian party directly enforced and supported the Church to apply all reforms that had been previously planned by synodal elders. Bulgarian Faculty of Theology started its work in a period, when Church ideas for local social mission turned into active and massive projects, but state requirements and intervention became too intensive. Those Church-state interactions are not fully addressed by local researchers because of the ambiguity of related social processes and the scarcity of documentation. The basic suggestion of previous publications and assertion of this text are that used materials and sources are relevant to explain many events related to theological studies as part of local micro-histories as Church, academic, intellectual, and cultural history.

One more central aspect of those issues is the fact that Sofia Theological Faculty opened together with a medical and agrarian one with the timely support of South Russian émigré professors when Bulgaria did not have enough human resource to develop such academic fields. South Russian theologians brought and applied in Serbia and Bulgaria (and later on all over the European Orthodox Diasporas) the ideas of the Moscow Orthodox Council from 1918 of organisational reforms in the Orthodox Church and Orthodox educational and theological activity. As a result, the first Bulgarian state university in Sofia opened the Sofia Theological Faculty in a building constructed on Church money for the monument of Bulgarian independent Church exarchate. The Building was designed by the Austrian architect Friedrich Grünanger who worked in Bulgaria, and among his projects there were also the Sofia Seminary, and the Sofia Synagogue. Thus, the idea of higher theological education for an international, interconfessional, and interreligious dialogue had been implemented yet in the past, in the context of the world processes of that period.

The faculty form of organisation of planned Bulgarian theological high school responded to practical purposes as limited local resources as the Faculty was not to have boarding school as academies. Further on, students attended general courses together with other students in humanities, which also played cultural and social roles; Sofia Faculty trained clergy for the predominantly rural country, and in the same time, there was a policy of training clerical elite on higher standards.

Many elements of the newly developed Bulgarian theological education had long-term effects on Orthodox theology in general, in global perspective exceeding that particular historical period. The main integrative factor was the Russian-Bulgarian character of the academic school, not only at the Theological Faculty. The presence of émigré students and professors (South Russians, as well as Bulgarians from lost territories after the_Neuilly Peace Treaty form 1919) at Sofia Faculty and other units related to Church culture provided a unique character of academic-Church environment, as well as rich and fine-quality theological editions that came out. The organisation of traditional Russian clerical school at a monastery remote from the capital demonstrated development of variety within the same clerical and theological tradition. Moreover, there were female students at the first Bulgarian Theological Faculty, and by parliamentary decision, there was permission for students of any religious background to study at that Faculty, although only Orthodox Bulgarians could practically work as theologians. Sources for exploration of those events, which were partly accessed along the research, contain rich information that is part of local religious tradition and can explain it further if it is fully explored and studied.

The history of the first Bulgarian theological unit of higher education ended when communist academic and educational reforms for several years after the takeover in 1944, separated some faculties from new state universities. The Sofia Theological Faculty as, for example, medical and agricultural ones (that had been found in the early 1920s with the support of Russian émigré-scholars) was reorganised into academy with boarding house with clerical supervisors. Internal life improved, while the clerical elite was reduced to minimum, isolated from other professional in humanities and together with students from clerical seminaries that were gathered in one, could find professional realisation only as Church officers (Kalkandijeva 2002).

Still on the background of public atheist propaganda and of the reduction of social role of Church centres, there were students who did not finish their theological studies, or did not practice clerical profession at all. As a whole, after some repressions along the very reorganisation, after evacuation, isolation of the Faculty and the two seminaries in a monastery of Cherepish not too far from the Sofia region, Theological Academy retained its building, preserved its staff in general, and theologians remained at their key positions at the Academy of Sciences (Zhivkova 2006) through all the communist period. There was also an Annual of Theological Academy that continued the tradition of the Annual of Sofia University – Theological Faculty.

Only studies of the same professors and their new colleagues became more oriented to Church traditions, heritage and topics related to the problems of socialism and communist states and churches. Ecumenical issues that previously aimed the integration of Bulgaria among European countries, in the communist period discussed ecumenical movements from the viewpoint of ruling ideology and Soviet model in the attitude to Orthodoxy as historical heritage. Nevertheless, state-party cultural policy in Bulgaria from the 1970s allowed local intellectual elite to develop a more open approach to religions as heritage and social phenomena.

Extensive growth of local scholarship on Soviet model involved studies about Church heritage as part of Slavic ideology. Scholarship about religion became more common and valued, inside or outside the field of atheist studies. The academic unit working in the field of scientific atheism gradually turned its interest to religious studies (Dimitrova 2008) in order to respond to the unanswered social need of comparative knowledge about religion and dialogue at least among locally represented denominations. In result of nationalist elements in communist cultural policy, the Orthodox theological and apologetic discourse is still dominating public discussions on religion because of nationalism provoked by the prevalence of population traditionally belonging to Orthodox Christianity, by memory infused by negative stereotypes and ideologies.

Contemporary developments of Bulgarian theological units and research in relation to theological practice

The newest history of Bulgarian higher education about religions began with the returning of Sofia Synodal Theological Academy [Duhovna academia] to the Sofia State University as Theological Faculty[9] in 1991 (Kalkandijeva 2005, 239). That reverse 'reorganisation' was an attempt at regaining social space through administrative measures. At first, there were protests of students who wanted that Academy remain parallel to university faculty. There were also massive applications of students of different age to the new Faculty at Sofia and to the newly found Orthodox Faculty yet in 1990 in Veliko Tarnovo[10].

From 1991 Tarnovo Faculty developed a program of Icon-painting in cooperation with the Faculty for teachers of art of Tarnovo University. By that time, that was the second place in Bulgaria to teach visual arts, though in pedagogical aspect. At the National Academy of Visual Arts in Sofia, there were secular programs involving practical knowledge about the art of icon-painting. Further on, two more pedagogical units of visual arts appeared at the South-western University in Blagoevgrad and at Sofia University; New Bulgarian University developed many programs in visual art; Icon-painting was represented in the programs of those units as well. In the strategy for the development of the Orthodox Faculty in Tarnovo[11], there are tendencies of more attention to liturgical programs of Church music and religious education, as well as plans to develop joint programs with many other academic units if religious education would receive the status of regular school subject[12].

The scholarly field of 'Theology' [Bogoslovie] was renamed to Theology [Teologia] in order to preserve its Christian Orthodox character and give civic recognition to synodal academic degrees of professors in theology. That was arranged in Bulgaria but not allowed, for example, in Russia up until 2008 as there were only clerical academies until 1917. But while there are many scholars that could form interdisciplinary groups, accredit units, and teach Orthodox culture at all educational and academic levels in Russia (Sutton 1996), in Bulgaria, theologians were considered experts on religious education at all levels. Hence, they did not manage to cover all the needs of university teaching of religion, and the development of such units continued slowly until the training of new academic cadres. Secular specialists in religions were recruited mainly on the condition that they are loyal to the

[9] http://www.uni-sofia.bg/index.php/bul/fakulteti/bogoslovski_fakultet2
[10] http://www.uni-vt.bg/1/default.asp?zid=23&lid=1
[11] http://www.uni-vt.bg/1/default.asp?zid=23&lid=1
[12] http://www.uni-vt.bg/1/default.asp?zid=23&lid=1

Orthodox Church, hence they shall not ruin the historical image of Orthodox faith mentioned in legislation.

From the scarce informational and scholarly sources concerning the contemporary development of Bulgarian theological units, and from the texts that discuss the local situation of scholarly branches of theology, it is assumed that they deserve attention and they show certain individual progress. By the turn of the century, new theological units followed the example of the Sofia Faculty as the leading professors from the capital were same for all units. Potential new professors had to receive their academic degree from the scholarly council of philosophy with only some theologian members. Doctoral students and assistant professors increased gradually in number and diversity, including laymen, women, and foreigners. Along university reforms, people not belonging to Orthodoxy were allowed to study at the Sofia Faculty. Later on, as soon as new units managed to gather their own academic group, new theological units already created new image, started new traditions and educated cadres varying from faculty to faculty. Local Church traditions took central part in that differentiation among faculties. Nowadays, after a period of strengthening its regained unit, the Sofia Faculty turned its interest to train theologians for social mission of Church. This idea had been popular among theologians of other units too, not only because of Russian and Romanian examples, which reflect on different local legislation about religions. Besides direct and indirect observations that could find that tendency in the 1990s, after 2000, there have been at least single initiatives and new academic formations that justify the practically visible existence and declaration of such commitment of students, professors, and society.

In the last several years, there were clear signs of change in the attitudes and mentality of theological circles, that can be seen through real events, actions, texts and networking. For example, many people from the first generation after the democratic changes in 1989 after specialisation in theology abroad came back to apply their new knowledge and skills. Their presence though mostly silent, changed the whole climate of Bulgarian theology. Along the increase of theological and interdisciplinary forums, in 2004 the Theological Faculty at Sofia University hosted the 6th Congress of Orthodox theological schools (Koev - Omarchevski - Pavlov 2006). After decades of isolation among Orthodox theologians, that forum discussed the high role of academic migration and international cooperation for contemporary theology openly and freely.

The next central event for Bulgarian higher education in theology was the formation of separate interdisciplinary scholarly council that can grant independently academic degrees to Bulgarian theologians from 2005. That opportunity supported the renovation of academic units and strengthened

position of theologians in academic circles in general. One more proof of cooperation of the state with the Church in the academic sphere was the honorary degree granted to the Bulgarian Patriarch Maxim and to the Ecumenical Patriarch Bartholomew from State University of library studies and information technologies in 2007. In 2008, the same degree was granted by Sofia University to Neophyte, Metropolitan of Russe who was the last rector of Theological Academy and worked for its transformation into a faculty. In the background of those official and visible events, new units, programs, publications, libraries, research centres, university chapels, etc. appeared silently and they were laconically reported in Orthodox, academic and general press among other information regarding religion, scholarship, and higher education.

Along the comparative research on religious education and youth policy in Orthodox countries, we found that in the condition of social and economic transformation, integration between theology and higher education depends on subsidizing, as much as on political ideology and power, or on cultural identity (traditional and new). Theological academic research, as well as the training of clergy, Church officers and teachers at high level in Bulgaria, as well as in other post-communist Orthodox countries, is provided to Church through state educational and academic system as the Church needs some time to recover. In the communist past, there was state subsidizing but on the condition that the Church would not be active religious community. Nowadays, the Church needs cadres, but in many cases, they need state jobs in order to be able to cover practical Church needs and to do their Church work as well. On the other hand, teachers in Bulgaria are not generally trained to teach religion, because of the confessional character and optional attendance of classes. They either have both kinds of education, or qualify in special theological or pedagogical programs. Unlike in other Orthodox countries, clergy and theologians who teach, either civic, or theological subjects, are observed to be rare participants at all levels of the Bulgarian educational system. We assume that the development of religious education follows social changes that provide opportunity of subsidizing socially relevant activities prior to politically suitable ones.

One more aspect of that challenge is the difference of labour rights among graduate theologians according to their relation to Church hierarchy. In Bulgaria, clergymen and their family do not dominate by power, lay and female theologians have equal rights among researchers, professors, students, and staff. Although female students are fewer than their male colleagues in theological faculties by the old rules of acceptance, formally, they have equal access to academic career. The very stereotype of the secondary place of female theologians because of the unavailability of ordination to women, which is a quite different issue, becomes source of ambition for women to do

perfectly their theological job, to set good relations with their colleagues, etc. Male theologians in Bulgaria can experience in the practical life of the Bulgarian Orthodox Church that clergymen dominate as profession and honour only in their liturgical role, but they also depend on lay and female assistants and supporters, flock and society. Female theologians have priority as potential school teachers in religion. The graduation of first female students results in setting the new subject 'Religion' (Kalkandijeva 2008, 168), although research and teaching employment of women at theological faculties is still unofficially considered as only conditional.

In the background of the decrease of students due to the problem in labour market, there is intensive further habilitation through granting academic degrees by a new interdisciplinary scholarly committee of theology to professor-theologians of different generations. That process resulted in the extension of academic structures. By the end of 2009 in the *Sofia Faculty,* there was a department of Wholly Scripture of the Old and New Testaments Church history and Church Law, and a department of Systematic and Practical theology. Now, there are there departments one for Biblical studies, one for Historical and systematic theology, and the third one for Practical theology[13], which are about to divide further according to the biblical, historical, systematic and practical branches of theological studies. At *Tarnovo Faculty,* there are three departments: Historical and practical theology, Church arts, Biblical and Systematic theology[14]. They wish to develop a liturgical style of teaching theology that also existed at the Sofia Faculty, and there was a faculty website beginning with the statement that instruction there is liturgical. There is difference in the programs of the two leading faculties regarding disciplines that are related to the study of Orthodox Church tradition, which appear more clearly in the main program of the Tarnovo Faculty and remain in more specialized courses at the Sofia Faculty. The fourth theological unit is – Plovdiv department that recently moved from the Kardzhali branch of Plovdiv University to the city of Plovdiv, to an environment of rich cultural heritage and close to Plovdiv Seminary[15]. There were problems such as the delay of the scholarly journal of Tarnovo Faculty for a long time, the need for restoring the building of the Sofia Faculty and the necessity of more space there, and the fact that only the Shumen department managed to held regularly its annual theological conference[16], while the Blagoevgrad department did not survive at all. In those circumstances and in condition of increasing practical independence of theological units from each other and from the Synod there are promising developments. Besides unity in Church

[13] http://www.uni-sofia.bg/index.php/bul/fakulteti/bogoslovski_fakultet2
[14] http://www.uni-vt.bg/1/default.asp?zid=23&lid=1
[15] http://www.uni-plovdiv.bg
[16] http://shu-bg.net/

spiritual life, and around higher theological schools, there are increasing numbers of libraries and Internet resources, research centres, programs and projects, publications, scholarly communication and forums founded and maintained more and more professionally in the clerical and secular sense. Both the prerequisite and consequence of those achievements is the process of recruiting academics and students from other fields, if not yet from other confessions and religions. In result, there is also improvement of Church representation in the public sphere, which did not exist at the beginning of that twenty-year period, as assumed - mainly for organisational reasons.

Perspectives of new Bulgarian theological traditions

Recent tasks of theological education in Bulgaria follow international trends of *intensive communication between cultures, disciplines, institutions, confessions, religions, social groups and individuals*. At first, theological education is to face real social demands, live Church structures and mission, as well as real religious education. Theologians are not to enclose into a circle of especially enlightened people any more (Shmemann 1985-86); theological disciplines reconsider their objectives and content according to the current social situation (Hieromonk Hilarion 2000); confessional education turns to the everyday and individual spiritual necessities of children (Groß - König - Andonov 2003); academic units are to deal actively and publically with contemporary themes in theology (Kasselouri-Hatzivassiliadi 2008); academic-theologians are to cover in spiritually-involved way the needs of Church scholarship (Sandu, 2005). Intercultural and interdisciplinary perspectives are to be exercised when theologians start to communicate in society by new means and not to behave as subculture (Patriarch Cyril 2009, http://www.interfax-religion.ru/print.php?act=news&id=30063), as Romanian theologians started to organise their activity yet before relying on complete legislative measures but through the cooperation between the Church and the state, also on legal grounds (Stan - Turchescu 2007, 2001, 2000). Inter-institutional cooperation and working together of organisations, social groups and individuals is to be based on civic, as well on Church standards of unity.

The social image of the Orthodox Church gradually loses its historical character, as well as religion becomes public matter. Hence, messages of Orthodoxy and its particular Church reaches youths through new technologies' real time. Theologians are to consider those circumstances as primary in their mission in order to address real religious life. For example, the first aim of the youth service of the Russian Church (probably recommended to other sister churches as well as the documents on social mission and Church teaching on human rights) is to clericalise all sides of life

of young man[17] and there is no considerable success in that objective (Mitrokhin 2001). In terms of organising social mission, the task is to combine and apply ascending and descending principles in Church social hierarchy[18]. Therefore, activities could be initiated either by the clergy or by the gathering in order to provide dynamics in Church mission. Such religious tasks, even as part of local culture, become more and more incompatible with the contemporary educational sphere on many reasons (The Odihr Advisory Council of Experts on Freedom of Religion or Belief 2007). Therefore, contemporary theologians by training or vocation, being also professors, researchers, students, and teachers face personal and social challenges of commitment to religious methods of educational and academic work.

Challenges for Church in higher education are usually described by local experts as tradition (Kozhuharov 2001). Theological education as local cultural practice remains an unexplored topic, because some observers measure religiosity through visible lifestyle, and value religious phenomena according to stereotypes belonging to other social and temporary context, and without regard of youth as subculture. While, for example, some researchers are interested in the impact of Orthodoxy and theological training on political views among students in Russia (Papkova 2008), Serbian observers focus on the meaning of double standards (religious and civic) in youth lives (Maleshevich 2005). Bulgarian researchers of religion report the lack of extremism and fundamentalism at public level in Bulgaria (Kanev 2002), while scholars interested in youth notice mainly potential deviant behavior driven or prevented by religious factors.

The increased meaning of the Internet as a source for research analysis and information as well as a way of image-building and perception concerns also scholarly reflection on theological education as well as Orthodoxy in general. Research interests were mainly driven by the way of providing data but along the research, the fact that websites as contemporary means of representing theological institutions vary in their efficiency in every country according to leading motivation of local students that would be promoted provoked. For example, Greek faculties do not explain why students would study theology, but only express satisfaction from the fact that the information is on the Internet; just looking at the program and to the tradition to which those units refer, we can see clear and discrete sense of supremacy among the theological tradition of any countries. On the contrary, Russian faculty websites consider supremacy in number among Orthodox people over the word, and regard respect of Greek theological circles as well. Still, Russian faculties have to assure their society that theological studies are

[17] http://www.o-d.ru/resources/youth/conception/
[18] http://www.rondtb.msk.ru/info/en/education_en.htm

gradually recognized by the state and the Church, especially since 2008, while students come by spiritual vocation without too much regard of practical matters. Serbian faculties also pay much attention to accreditation, because of the delay of the reorganization of their Faculty until 2004, in comparison to other countries. Academic activities and clerical presence there are well represented with the idea of attracting young people to Church training in academic conditions, and according to their bigger student community, than for example, the Bulgarian one. Bulgarian faculties do not tell too much on their websites because they have to represent reality, which is smaller in scale and in wish of public representation; there is more information about academic theological life on the Internet portal *Gates of Orthodoxy* [Dveri na Pravoslavieto][19]. The analysis on Internet sources about Orthodox education showed that with every year, Internet representation comes closer to the real image of the Faculty that it would like to show to its students but there are no direct recruiting messages yet, and there is only an idea of building ideal image of the Theological Faculty of the future.

Besides public image, interpersonal dimension of interaction of Church with educational and academic sphere will improve when and if theology would reflect in such religious education (of any level) that would gain considerable impact on social relations. By now, such phenomena appear in various way and context in other Orthodox countries but remain only a desired by part of the population in Bulgaria. In the air of the Bulgarian popular religious culture, an old negative stereotype is also assumed to exist about traditional enclosure of theological sphere. From the time of atheist persecutions, there remained the opinion that certain circles in local society are against confessional education in general. Such stereotyping stays on the way of progress in theological studies and has to be overcome by building positive social attitudes.

The challenge of communicational problems between Church and society, as well as poverty and internal split in the Bulgarian Orthodox Church, provoked many new activities and regulations that lead to better synodal, eparchial, parish and monastery organisation around all dioceses. Theologians trained during the last twenty years already show up in the internet missions, social projects, and educational activities of the Church. The observations and research for the last two decades showed that, since graduation from Theological Faculty in Bulgaria does not suppose real labour rights, local theologians are forced by circumstances of their lives to integrate into the elite and society, they also appear in the civic sphere as professionals of any kinds.

[19] http://www.dveri.bg/

Conclusion and outcomes

Bulgarian higher education related to religion is predominantly Orthodox theological in its nature but it is not directly responding to the actual organizational necessities of the Church, educational and academic system, of state or society. Bulgarian higher theological units are not a reflection of Orthodox religious life or a consequence of social development. The completion of theological program by students does not give them actual labour rights, neither in Church, nor in wider society. Hence, local theological training is not completely vocational because it does not meet real demand of new cadres. Theological higher education in Bulgaria, unlike that in the two clerical high schools (seminaries), is rather aimed at the individual spiritual and educational needs of students of any age, than at clerical devotion..

The social relevance of theological studies derives mainly from hidden cultural necessities. Bulgarian theological studies do not respond to public demands even in relation with nationalism and political interests. Still, Bulgarian higher education related to religion is not only a catechetical education at high university level, besides its formal confessional discourse; and it is not driven mainly by patriotic, nationalistic or ideological motives, as geopolitical Orthodox, Slavic or Balkan cultural solidarity. Contemporary Bulgarian theological education is hosted by state universities in order to reintegrate knowledge about religion into the whole academic system after a gap of four decades.

Local vision about education related to religion is a traditionalist one, led by pre-communist practices, models and perceptions. The local sphere of religion, spirituality, belief, worldviews, values, etc. is indirectly monitored by the Orthodox Church and measured by the criteria of belonging to Orthodoxy. That fact is usually justified by referring to foreign models but the comparative perspective demonstrates that external experience is hardly familiar to the local population and is incompatible with the recent social situation in Bulgaria. In the background of the contemporary religious and civic life in Bulgaria, the education and employment of theologians in the secular sphere is gradually overcoming their low social integration. Theologians as believers or professionals regain social space among contemporary artistic, academic, political and other parts of local elite who belong to a variety of attitudes to religions. Therefore, identity formation in Bulgaria has been only freed from ideologies, but it does not yet involve actively Orthodox teaching and trained theologians into specific movement or status as in other Orthodox countries. The unfavourable conditions for Bulgarian theology do not allow its usage in nationalist ideology.

According to the gradual democratisation of society, the integration process is initiated in the study of other religious traditions as well. Their

theological units of higher education (Islamic and Evangelical institutes) were also found after the democratic changes, but they are not actual part of the state university system, and they do not give civic labour rights as well. Because of the slow educational and academic reform, knowledge about religions that are different from Orthodox Christianity is spread among youth mainly by philological academic units. The interdisciplinary or cultural study of religion as a heritage has remained popular in Bulgaria since late socialism when humanities replaced theology in the public sphere.

The social science about religion, along its contemporary history and achievements, still recovers from its engagement with atheist studies. Educational programs in comparative religions, besides those in private universities (New Bulgarian University in Sofia and American University in Blagoevgrad), remain an exception.

There are also several alternative research units that complete the confessional discourse of the considered theological education with research perspectives across disciplines, institutions, cultures, confessions and religions. The presence of such trends in contemporary higher education concerning religion also challenges the Bulgarian Orthodox Church. In response, educational and academic reforms in Bulgaria, which take part only recently, may provide local Church with good environment for recovering its social mission and image. Education and academia as humanist institutions are traditionally acknowledged spaces for such difficult cultural achievements. In that way, Bulgarian higher theological education and confessional studies of religions become a challenge for the Bulgarian Orthodox Church.

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ERIKA JUHÁSZ & ORSOLYA TÁTRAI

LOCAL RELIGIOUS COMMUNITIES AS SCENES OF ADULT EDUCATION IN POLAND, SLOVENIA, CROATIA AND THE CZECH REPUBLIC

The study aims to summarize a part of our work in REVACERN (Religions and Values: Central and Eastern European Research Network) international research, in which we emphasized the local religious communities and parishes as the scenes of adult education in Central and Eastern European countries. We stress four of the surveyed countries: Poland, where Catholicism is very strong, the Czech Republic, where people are less religious, and finally Slovenia and Croatia, which developed independently from Soviet control. In these countries, first we have to study the condition of adult education and only after that can we examine the place of churches in this area of education.

The bases of our research

We have to talk about some researches we have taken part in before the REVACERN program. It is needed because these researches are connected in themes with the part of the research of REVACERN done by us, thus these served as a kind of base in our work. First of all, we have to mention the so-called 'Mapping of Adult Education', an international research organized by the German Adult Education Association, in which we also participated and mapped the network of institutions for adult education in Hungary. We found several near-Church foundations and associations among these institutions (Juhász 2002). In the research called 'Teaching and researching Andragogy in the higher education of post socialist countries', we studied the extent of teaching the methodology of Andragogy on a national level – including Church-maintained institutions of higher education (Juhász 2001b). We also participated in the EU Grundtvig project: 'A Good Adult Educator in Europe (AGADE)'. The main aim of the project was to develop training for professionals working in adult education, which is based on competences and the methods of distance learning as well (Juhász 2008b). And at last, by cooperating with Dresden University, we studied Cultural Civil Organisations in the Czech Republic, Poland, Latvia, Germany and Hungary. The research showed that religious communities and religious civil organisations play a significant role in training and developing of people living in villages (Juhász 2007).

These results were our starting points. One of the most important aims of the REVACERN project was to reveal the social (educational) roles of Churches after the political change in the countries of the CEE region. Religious groups and organizations (including the traditional Christian churches) started to develop their adult education services right after the transition. The activities of these organizations develop local communities that are to hold the community together and to increase the ability to 'survive' by the communal identity (Juhász 2008a). Members of religious communities get not only general and professional qualifications in higher education but also a sense of community, which helps them to cope with everyday problems, fight with alienation, orientation in the world of changing values (Maurer 2008, Tátrai 2008).

In the Central and Eastern European region, this function serves as a gap-filler. First of all, it provides vocational training for those who have instable employee status, otherwise, it offers competences necessary for everyday conflict- and self-management as well (for example civic, parents', women's, minorities' education). The third area of this function is to strengthen local communities' self supportive activities through the development of social capital. Thus, in our research, we examine the offer of trainings of Church-maintained institutions of adult education and the materials of their community-forming projects and programs with the help of content analysis (Juhász 2008a).

Our research aims to examine two major hypotheses:

1. Church-maintained institutions – besides offering special trainings – bear a power of community-forming, which is assured by different programs and projects.

2. Church-maintained institutions play an important role in developing local society, communities and social networks, helping disadvantageous groups (women, minorities, the unemployed, the disabled) by making their social integration possible.

In this examination, we collected the bibliography of the most important studies in this field and mapped the Church-maintained institutions of adult education in the CEE countries. After that, we prepared case-studies about the biggest Church-maintained institutions of adult education in four Central and Eastern European countries: Poland, the Czech Republic, Croatia and Slovenia. We had a big difficulty in this work – in these countries, there is neither a law of adult education nor databases of institutions of adult education, thus we could rely on studies and researches principally.

Adult education in Poland, the Czech Republic, Slovenia and Croatia

In Poland, the Education System Act defines that education, training and in-service training can be provided on daily, evening, extra-mural, distance-learning, out-of-school bases or in any other system combining any of the above mentioned forms. These tasks are carried out by public and non-public adult schools, centers for continuing education, practical training centers, and other institutions of out-of-school education run by, among others, associations and foundations, churches or folk universities (Bednarczyk – Mazurkiewicz 1993). In 2003, the amended version of the act separated continuing education centers (CKU) and practical education centers (CKP) from schools, as they were institutions with statutory aims different from those of schools. The act also gives basis for support to education by associations, foundations and other non-government organizations like churches in the area of education.

The Minister of National Education is responsible for coordination in the field of adult education and, in particular, through the activities of the Department of Vocational and Continuing Education. This department is responsible for the following activities in the field of adult education: establishing and running public continuing education centers, public practical training centers and in-service training centers; as well as defining principles underlying the acquisition, complementing and improving vocational qualifications on the out-of-school basis; preparing admission rules for distance education and for postgraduate studies in public and non-public schools of higher education; cooperating with central and local administration and social partners in creating continuing education policy (Bron et al. 2005).

Adult vocational training and adult general education can be provided both in the school and out-of-school forms. Vocational training and general education for adults in out-of-school forms can be organized by public or non-public education institutions. Continuing and practical education centers are the most common public continuing education institutions. Non-public education institutions can be organized by social organizations and associations, religious organizations or individuals (Bogaj et al. 2000).

In the Czech Republic, the system of adult education still remains on the margins of the educational policy, even though the state conception of lifelong education is generally accepted. Adult education is running in three fields: at higher schools and universities, at employee's training, and in retraining programs of job applicants, of which employees' training represents the cardinal type of adult education. In the Czech Republic, about 7% of all educated people participate in retraining programs. Although this number is growing, the analogous share reached in the countries of the European Union

is still legging behind. The main providers of the adult education are higher schools and universities (both state and private), individual companies, private personnel agencies and the state (PEFETE 2008).

Since 1989, adult education has been left to develop independently and was exposed to the effects of market mechanisms. From the viewpoint of legal and institutional frameworks in the area of adult education, there is no law that independently addresses adult education. The educational policies in this area, which were defined by public interest, were not formulated until 2001 in a White Paper /Proposed Principles for the Act on Lifelong Learning/ which was prepared during 1991-1994 and never reached the negotiating stages because it was impossible to resolve the questions conditional for the financing of this area, mainly the amendments of the tax structure and employer obligations (IIE 2006).

Continuing trainings in the Czech Republic now constitute a free independent market. This leads to high flexibility and availability to a diversity of training institutions and their services. Training is offered mostly by private training firms, non-profit organizations and partly by secondary schools and universities. The supply of continuing training is now above demand. On the other hand, the free-market set-up makes it hard to coordinate and find information about particular programs (there is no relevant information system), besides there are no mechanisms for assessing quality (Munich – Jurajda – Cihak 1999).

Slovenia started changing the education system relatively calmly and cautiously soon after gaining independence. In 1994, after thorough preparations, a systematic document on educational development strategy, the so-called 'White paper on Education in the Republic of Slovenia' was drawn up. The document is based on a research by Slovenian and international experts. Trends in educational development and the philosophy of lifelong learning were taken into account in the strategic plan for education, with the result that adult education not only gained equal status but, by contrast with previous negligence, finally received the recognition that it deserved. We only need to mention that since the Slovenian independence, adult education has been a part of the public education system and has been sponsored from the national budget. It was rightly concluded that the system of adult education would not be able to change successfully unless it was helped financially. These changes were followed by many international seminars held in Slovenia and by research studies, expert reports and experiences gathered at international seminars all over the world. These experiences have been carefully applied to strategic changes within the system (Pahernik 2000).

The situation in Croatia in respect of the planned changes to the education system, especially in adult education, is somewhat different.

Immediately after independence was proclaimed, war broke out and lasted until 1995. Nevertheless, in 1991, some changes were made in response to social changes and trends. But with the zeal for change starting with aims, content, structure, organization and material support, there were too many quick, rash solutions, and they did not have the necessary financial support. Adult education was in an especially inadequate position, and was struggling to deal with problems that resulted from war (work with refugees and the disabled, socialization of soldiers and war victims, work with the unemployed, etc.). Moreover, the restructured management had a negative impact on the quite well-developed system of adult education. Privatization and the founding of small private companies demanded new profiles of vocational skills but, at the same time, there was no investment by private companies in education (Klapan 2002).

Although adult education formally became part of the public education system, there was no funding from the national budget. The existing network of adult education organizations changed greatly, many establishments were closed during privatization or transformed into private centres for different forms of formal, non-formal and informal adult education. How far Croatia is behind Slovenia in this respect is evident from the fact that an education development strategy, in which adult education plays an important part, within the concept of lifelong education was not adopted in Croatia (Lavrnja & Klapan 2003).

Today's system of adult education in these countries has to be viewed in the context of previous trends when they were still socialist countries. At that time, both education and adult education had almost the same characteristics as all the republics. Although their systems were identical, they had some specific characteristics in the fields of education and adult education which they used in later developments. Adult education was a part of the institutionalized network of workers' education and people's universities, education and training centres within enterprises, vocational schools, higher educational institutions, schools and departments of adult education and some other forms of adult education (Jelenc 1996).

Although adult education was formally a part of the education system and was supposed to function as a public service and to serve the common good, it was not arranged systematically. The clearest proof of that is that adult education did not receive any official government funding. Being entirely free from public funding it was financed by individuals, work organizations and enterprises. Educational institutions were not very well-developed and although they offered many different courses, they were not accessible to many 'consumers' of educational goods. Besides that, adult education had an uncertain legal position and its position as a public service

and social good was not specified. This greatly influenced long-term planning and the shaping of any consistent strategies (NIACE 2006).

Some useful ideas which could have been used in all fields of social development were discarded along with the less helpful in order to end with the inherited past. This can be seen clearly in the changes planned in education and adult education. A whole new system of education was set up within a very short period and in the process, other components of social change (politics, ideas, management, etc.) that governed the content, direction and pace of transition were not taken into account (Samlowski 2005).

Comparative analysis reveals a common quest for forms of adult education which will expand educational opportunities for individuals in terms of employment, occupational retraining and mobility, leisure interests, increased quality of knowledge and educational standards, skills needed for economic, technological, cultural and social development, and especially personal individual development. However, there is a gap between the ideas and their realization. It is not strange that these countries started from the concept of lifelong learning, within which adult education is just a part of the entire education system. It is governed by previous phases of formal, non-formal and informal education and conditioned by changes within those sectors of education, but it also has an influence on those sectors and indeed on the entire lifelong learning. A significant proportion of adult education is provided by professional services, unions, associations, political parties and organizations, re¬ligious organizations and various non-governmental organizations which are not registered as educational institutions, but nonetheless organize educational courses for members so that they can work within the goals and structure of the organization. The number of these adult education organizations and institutions is significant and growing in the four countries (Bron & Schemmann 2001).

Church-maintained adult education

In all the four countries, the Catholic Church is the biggest Church. In Poland 95%, in the Czech Republik 25%, in Slovenia 72% and in Croatia 86% of the people belong to this Church. (FRD 2007b, Ramet 1998, Lavrnja & Klapan 2003, Klapan 2002). First, we present data on religious affiliation in detail.

Throughout the modern history of Poland, education has played a central role in Polish society. Together with the Church, formal and informal education helped to preserve national identity and prepare society for future independence during the partition period. In the communist era, education was the main mode of restructuring society and improving the social mobility

of hitherto unprivileged workers. The post-communist era brought an extensive debate over the goals of restructuring the system and the role of the Church in secular education. In Poland, there are 138 registered churches and religious associations. The biggest numbers belong to the Catholic Church – approximately 95% of the religious segment of Polish society. Apart from the Catholic Church, there are several large Christian churches and a few score smaller churches and religious groups in Poland. About 550 thousand laypersons and 320 priests belong to the Polish Autocephalous Orthodox Church. Most of the Orthodox Christians in Poland are members of the Byelorussian minority in the Eastern part of the country (FRD 2007b).

In the Czech Republic, the Department of Churches at the Ministry of Culture is responsible for religious affairs. Every religious group has to be registered officially in the Ministry of Culture to receive subsidies from the state – although some decline to receive state financial support as a matter of principle and as an expression of their independence. There are 26 state-recognized religious organizations. The biggest Church in the country representing about 25% of the total population is the Catholic Church, while the Orthodox Church has 82 parishes and about 22 thousand believers (Ramet 1998).

In Slovenia, the 1991 census indicated that the largest denominational group is the Roman Catholic Church with about 72% of the population. There is also a Slovenian Old Catholic Church and some Eastern Orthodox that make up about 2% of the population. Although Calvinism played an important role during the Reformation the only well-established Protestant group is the Evangelical Lutheran Church of Slovenia, which accounts for 1% of the population (Encyclopedia of the Nations 2007).

In Croatia, though there is no official state religion, the Roman Catholic Church seems to receive preferential treatment in terms of state support. The estimates recorded a Roman Catholic population of 85%, with 6% Orthodox Christians and 1% Muslims. Less than 1% were Jewish and about 4% belong to other faiths. About 2% of the population is atheist. The Orthodox can be found in Serb areas; other minority religions can be found mostly in urban areas. No formal restrictions are placed on religious groups, and all are free to conduct public services and run social and charitable institutions (Klapan 2002).

As we have mentioned above, the Catholic Church has the biggest impact in these countries. That is why we have to cite the European Federation for Catholic Adult Education that has 11 members, among them Poland, the Czech Republic and Slovenia. As in its mission statement we can see, it supports through maintaining a dialogue-based approach to education within a multicultural and multireligious European society, the right of

individuals and communities to livelihood and dignity, and raises its voice for a Christian idea of humanity. The organization promotes rigorously the professionalization of Catholic adult education in Europe both in terms of content and methodology by developing common quality standards through institutional cooperation with respect to theory and practical approaches, and the fostering of international learning partnerships (EFCAE 2007). The following case study of the organizations belonging to the EFCAE shows us the most important areas of Church maintained adult education.

In Poland, the Association of Christian Education (ACE) /Stowarzyszenie Chrześcijańskich Dzieł Wychowania/ is the member of European Federation for Catholic Adult Education. The association has about 14 members. These organizations assemble Polish educational centers and private persons as well, whose activity concerns the educational work of the Catholic Church. They are inspired by the social teaching of the Catholic Church and also the ecumenical spirit in their activities. Their goals concern the current problems and questions like social engagement of youngsters, European cooperation and integration, threats coming from the mass media, problems connected with addictions, threats from the sects' side, etc. In that way, they have joined the wide stream of out of school education, which is developing very dynamically in Poland since 1989 (ACE 2007).

In the Czech Republic, the Moravian-Silesian Christian Academy (MSCA) /Moravsko-slezská křesťanská akademie/ is the member of the European Federation for Catholic Adult Education, which is an independent civic association, open to Christians from all churches. In present days, it has over 1000 individual members associated in 11 local branches and it also cooperates with 7 collective members. The main content of its activity is to organize cycles of lectures, workshops and symposiums with wide range of interests. The Academy has adult education in 9 branches of knowledge – theological, spiritual, historical, philosophical, juridical, practical cognition, biological and medical, sacral art and social ethics (EFCAE 2007).

In Slovenia, the Saint Joseph Home together with the Church of Saint Joseph represents a pilgrimage, educational and pastoral center of the Celje Diocese and the wider Slovenian area as well. They offer and provide individuals and various groups with the possibility of multi-day spiritual sessions, renewals and reflections, education, seminars, lectures and cultural events, based on a foundation of Christian values. Besides, they also educate organists who actively participate at Slovene parishes (EFCAE 2007).

There are many other organizations of the Catholic, Orthodox and other Churches in all four countries that initiate numerous activities in the field of adult education. We can say that most of them are forms of nonformal or informal education for adults like above in the case study. Most

of the institutions work in networks, they cooperate with each other in many fields, which makes their work really successful (Hengesbach 1980).

Summary

The results of our survey show that our hypotheses were right. Although we could not examine all the Church-maintained organizations that undertake adult educational activities – because of the lack of databases – we studied in the four countries about 50 institutions altogether. By right of this work, we can state that the Church-maintained institutions, besides offering special trainings (theology, philosophy, social teaching, foster care etc.), bear a power-forming community, which is assured by different programs and projects (lecture circles, workshops, cultural events etc.). They also play an important role in developing local society, helping groups dropping behind and thus making their social integration possible (Terry 1998).

The Hungarian strategies and documents of adult education (e.g. the lifelong learning strategy of the government of the Republic of Hungary, the documents of the Ministry of Culture and Education entitled "The trends of cultural modernization"), as well as the international and Central and Eastern European documents (such as the Delors report "Learning: The Treasure Within", „Education and Training 2010"), equally stress that more and more social actors, thus the Church as well, should take a role in adult education. The continuity of social-economical progress can be achieved by investing in human resources, by the continuous training of citizens, in which the Church has had a significant role since the (historical) beginnings. Our research results prove that the Church-maintained organizations and institutions have been trying to comply with this role and challenge with renewed strength in the past twenty years.

The above mentioned documents and strategies have another important issue from our point of view, that is, knowledge shall be made available for all strata of society and every citizen of the country. Yet the nation-wide adult education researches in Hungary (Juhász 2002, 2008a) also show that equal opportunities for availability are limited: the inhabitants of small settlements can get access to the training possibilities in bigger cities with difficulties and only by investing some time and money because of the travel difficulties, and our present researches show that similar problems arise in several countries in Central and Eastern Europe. In this field, the role of Church-maintained organizations gets a special significance: the wider horizons of culture and adult education can be delivered to the people of small settlements primarily by the local parishes and the civil sphere.

Besides the people living in small settlements, the other particular target group on the basis of our adult education is the circle of disadvantaged social groups, that is, the unemployed, the elderly, ethnic minorities, mothers with young children, etc. Their low income does not make it possible to participate in the adult education market within the lifelong learning system, which ensures equal opportunities and workforce market competitiveness (Juhász 2008c). It can be seen that, in the adult education system in Central and Eastern Europe, churches get an essential and important role. Their characteristics, which are related to adult education, are very similar to those of civil, non-profit organizations in many cases but they maintain their special features.

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ERZSÉBET ÁDÁM

THE ESTABLISHMENT AND INSTITUTIONAL CHARACTERISTICS OF THE UKRAINIAN CATHOLIC UNIVERSITY

Lviv, which is a West-Ukrainian (Galician) city of long history, has been a significant Church base for centuries as well as the centre of Halych, the South-Western part of Kievan Rus, since the years following the Mongol invasion. Due to German and Polish immigrants, as well as the Polish, Hungarian, Lithuanian population, and then later the German, Russian and Austrian expansion politics, Lviv has been a place for the encounter between Western and Eastern civilizations – often filled with political motifs – even today (Vlaszov & Danilevszka 2005, Bubnó 2009).

The life and culture of Lviv, vhich was the part of Ukraine since 1945, were determined by the successive empires. It was under Hungarian, then later on Polish government for centuries, latter it was the part of the Habsburg Monarchy, then again Poland and finally of the Soviet Union. Galicia, which belonged to Kijev Rus, became independent in the middle of the 12th century, and from that time it was in the middle of the Polish-Hungarian crusade. Since 1340, Galicia (called Halich in the Middle Ages) had been ruled by the Polish King, Kazmer Nagy, thus Lviv (called Lwów in Polish) had become the part of the Polish Kingdom. Lwów was made the Eastern trade route by the Polish rulers. The town incorporated German settlers, Turkish tradesmen, Italian architects, and a great number of Jewish people, which resulted in a multiethnic, multilingual and multicultural settlement (Kurdi 2005, 2006, 2008)

The conquest of the principality served other long-term interests as well. On the one hand, it meant new lands and dependents for the lords; on the other hand, it brought new followings for the Catholic Church (the Roman Catholic religion and the Jesuit, Franciscan and Dominican Orders also occurred due to the new residents) (Kurdi 2005, 2006, 2008).

Lviv's development into a city of Polish culture influenced greatly the Ukrainian ruling class, they were rapidly assimilated into the Polish nobility. However, the Orthodox Ukrainians that made up the majority of the population were effaced in economic and political terms from the beginning. Lviv's executives were constituted from the City Council that involved wealthy bourgeois, its members could only be recruited among Roman Catholic German and Polish civils. The city was called Leynburg by the

German, Lolleo by the Italian and Ilyvó by the Hungarian (Kurdi 2005, 2006, 2008, Wrobel 2010).

As a result of decades spent with fights and conflicts, it has become apparent that the inhabitants of this region orient towards Europe – as far as their life style, behaviour, culture is concerned – but they are not willing to reject their Eastern ancestry, they insist on keeping their language and Byzantine rites (Font 1998).

The Ukrainian Catholic University has been the successor of the Greek-Catholic Theological Academy, which was established in 1928-1929 by Metropolitan Andrey Sheptytsky and led by the first Rector, Josyf Slipyj in Lviv (Pristay 2003, 317-403). After the closure of the Academy in 1944, the mission and its tasks were taken over by the Ukrainian Catholic University of Pope St. Clement in Rome in 1963. It's founder and leader was Cardinal Josyf Slipyj.

In 1994, the aforementioned Academy was re-established and it functioned as the Lviv Theological Academy. Father Mihajlo Dimid was its first rector and Father Borys Gudziak who was the first deputy rector in 2000, pursuant to the 2002 decision of the St. Climen Fund was appointed first rector of the Ukrainian Catholic University.

In our study, we wish to explore the organisational saga of the institution (Clark 1972) on the basis of interviews[1], documents, and – where possible – we compared these to sources of special literature.

Historical background

As it is articulated by the institutional narratives, in the course of history, theological education on the current territory of Ukraine had different forms. In the early years of Christianity, the oral spread of liturgy traditions was characteristic to theological education. Some progress was made in the Middle Ages when schools and universities with scholarly education were founded in the West (Studinskiy 1916). In response to the challenges of the Protestant Reformation and Catholic Counter-Reformation, the first Ukrainian theological educational institutions were established in Ostrog and Lviv. They greatly influenced the Ukrainian religious and cultural revival at the end of the 16th century.[2]

[1] Our most important interviewee was Olena Dzhedzhora, the Director of the Department of International Academic Relations at the Lviv Ukrainian Catholic University.
[2] http://www.ucu.edu.ua/ukr/about/history/

After the Union of Brest[3], under the circumstances of religious splitting up and denominational confrontation, an opportunity opened up for educational and theological development in both branches of the Kiev Church. This division was fruitful for the 17th-century Orthodox Church, especially due to Petro Mahilja's[4] reforms and the functioning of the Kiev-Mohilyansk Academy.

As emphasized by the institution, the religious unification between East and West, the general openness toward free sciences, the introduction of faith into culture, and the recognition of the role of religious culture made it possible for the Academy to become the intellectual centre of the entire Eastern Christian world.[5]

However, the Ukrainian Orthodox Church's attempts to create private school network has not been successful, because only certain religious persons were able to pursue their studies both at Catholic universities and seminaries. Because of the lack of a national intellectual strata they systematically relied on foreign educational institutions, forces and minds, as well as traditions which were deeply rooted and integrated into the long term life of the Church. Therefore, the process of Latinization and cultural Polishization started in this area. The changes in both the Ukrainian Orthodox Church and the Ukrainian Greek Catholic Church resulted in the diversification of people.

[3] In the 16th century, the followers of the Ukrainian ruling prince, Konstantyin Vasil Ostovski wished to unite of Orthodox and Greek Catholic Churches by continuing the rights of both the Greek ceremonies and the Kiev metropolia. This resulted in a theoretical opposition between the Catholics and Orthodoxs and the advocates and the protestors of the union (Svigyko 2001, 54-56).The Union of Brest proclaimed their union with Rome through Byzantine rites and ecclesiastical disciplines (Bubnó 2009). This caused a schism of the Ukrainian Church into two parts – Orthodox and Greek Catholic. Between these two Churches, a fight of ideas started. The number of Greek Catholic Christians increased, especially in Galicia, where due to the influenc of the Polish, the Catholic influence was stronger. (However, the Greek Catholic Church was not on the same level as the Roman Catholic one. Being under Polish authority, the Ukrainian Greek-Catholic bishops had never reached as much power as their Polish contemporaries (Svigyko 2001, 55-57, 123-129).

[4] Petro Mahilja had fought for the restoration of the Orthodox Church's prestige all his life (for his active work in the life of the Orthodox Church he was canonized 12 December, 1996). He thought about the union between the Greek Catholic and Orthodox Churches. For him, the Ukrainian Orthodox Church should be autohepal (an independent national church) by his inner construction which does not rule out the appreciation of the Christian Church's universality, understanding between Rome and Constantinaple. Neither the Ukrainian society nor the Orthodox world supported the revolutionary idea. (Svigyko 2001, 128-129).

[5] http://www.ucu.edu.ua/ukr/about/history/

Austrian period

Changes were brought only by the end of the 18th century, when in 1774, the Austrian power at that time, the Greek Catholic Seminary was founded in Vienna, and in 1783 it was moved to Lviv. For one and a half centuries, the seminarians studied at the Faculties of Philosophy-Theology of the Lviv University despite the fact that there was no opportunity to revive and nurture the Kiev Christianity traditions.

In the 20th century, the Ukrainian Greek Catholic Church recognized that great changes should be made within the organization of theological education. Already in 1905, Metropolitan Andrey Sheptytsky called for the foundation of the University of Ukraine at the sitting of the Austrian Parliament (Turcsenko 2003, 360-367). However, the difficult years of World War I and the unfavourable political situation of the time did not make it possible to realize this attempt. In Galicia, the Polish power did nothing to urge the establishment of higher educational institutions in Ukraine. Thus in November 1918, the Ukrainian-Polish war resulted in the policy of Polishization in Lviv, which caused the closure of the Ukrainian Department of the Lviv University and the Latinization of the churches were accelerated. The illegal Ukrainian University, which served as a temporary shelter for the Ukrainian professors and students, was forcibly closed in 1925. Consequently, Metropolitan Andrey Sheptytsky put forward a plan to establish a higher theological institution. On October 26, 1929 the Greek-Catholic Theological Academy was ceremonially opened in Lviv and Josyf Slipyj was elected as its Rector. By uniting the Western-Ukrainian intelligentsia around the University, it immediately became the center of theological and philosophical disciplines. It was the only Ukrainian higher educational institution in Poland at the time.[6] During the ten years of its existence, the Academy had undergone significant changes: new faculties and departments were opened and the number of professors reached 40. Besides, the publication number also increased and a library was created (Pristay 2003, 347-403).***The period of repression***

In 1939, the Soviet invasion of Galicia meant the beginning of a new period for the Academy: it was the period of repression, which resulted in its closure. The students were also expelled from the University. In the German bombing of March 15, 1939, the Holy Spirit Church of the Academy and its library were destroyed. In 1942, during the German occupation, the Academy resumed its teaching activities. However, the number of professors was not large. Despite the vicissitudes of the period, and with the Apostolic Holy

[6]At that time, the 35 million inhabitants of Poland were comprised of 66% Polish, 14% Ukrainian, 4% Belorussian, 2% German and 4% people of other origins. The distribution of denominations was the following: 65% Catholic, 10% Jews and 4% other affiliations. Until 1939, Lviv formed a part of Poland (http://www.budapeszt.polemb.net/index.php?document=77).

See's permission, a doctoral school functioned at the Academy (Pristay 2003, 439-451).

Only 60 students out of the 500 studying there in 1941-1944 received degrees because after the second Soviet occupation in the spring of 1945, the Academy had permanently closed its doors. A significant proportion of its students and professors was deported to Siberian Gulag's. However, the Church has still survived this terrible period in the catacombs: the bishops and priests were illegally celebrating mass, the monasteries were functioning, and the seminarians were studying. At the time, the former teachers and graduates of the Academy became professors and lay elders.[7]

Emigration

As emphasized by the institution, it was difficult to deal with theology for those Greek Catholics who were forced into emigration.More than hundreds of Orthodox and Greek Catholic people were imprisoned on the Ukrainian territories, which happened under the rule of Polish power from 1921 till 1939. Since 1921 the properties of the Greek Catholic Church have been confiscated, their priests were arrested, later show trials and deportations started. The situation had not changed even after the Soviet Army's joining up to Galicia. The most serious step was made on the "synod" in the St. George's Cathedral in Lviv between 8-10th March, 1946, on which neither the archbishop nor the bishop were present as they were exiled to Siberia. The Greek Catholic bishops were "replaced" by Orthodox bishops, thus the synod could make a decision: it joined the Moscow Patriarch by quitting the Union of Brest in 1596 and he announced the non-existence of the Greek Catholich Church.[8]

In 1963, after 18 years spent in camps, Josyf Slipyj, the Head of the Ukrainian Greek Catholic Church, arrived to Rome. Among his first decisions was the revival of the Ukrainian Catholic University. Owing to the help of the Cardinal, education could have started at St. Sofia Seminary. This act of Josyf Slipyj demonstrated his sincere belief in the Ukrainian theological revival. The students of the Ukrainian Catholic University and St. Sofia Seminary under Joseph's pastoral care thought that the Church needed faith, as well as individual approach to exercise religion. Besides, they believed in the need of their own educational legislation.

[7] http://www.ucu.edu.ua/ukr/about/history/

[8] However, they could not reckon "underground" catacombs, churches even with terror, priests were secretly trained and canonized. They gathered in private houses and forests or they opened the closed churches in care to celebrate mass. This "underground" Greek Catholic Church had more than one monastery with two or three members. These monasteries were similar to flats where some nuns lived together and the "underground" Greek Catholic priests celebrated mass to them (Jávori 2010).

Already in the 1970s and 1980s, those Ukrainian seminarians who were studying in Rome, were thinking about the establishment of a Ukrainian Catholic Theological Faculty. Therefore, they have developed a plan to comply with the requirements of the Catholic Church (Vlaszov – Danilevszka 2005, 77-85).

The Revival

Due to lengthy efforts, the Lviv Theological Academy, followed by the first Ukrainian Catholic University has been renewed. A lecturer of the University summarized the historical background of the institution by emphasizing its continuity the following way:

"UCU has been founded on the basis of the Lviv Theological Academy, the educational and scholarly institution which was first established by Metropolitan Andrey Sheptytsky in 1928. Then the Academy was closed by the Soviets in 1944. In order to compensate the loss of this theological institution in Ukraine, Cardinal Josyf Slipyj – upon his release from Siberia in 1963 – founded the Ukrainian Catholic University of Pope St. Clement in Rome, which offered a small seminary program and a number of summer programs for students from around the Ukrainian diasporas."

As UCU formulates it, in 1992, Myroslav Ivan Cardinal Lubachivsky, the Archbishop of the Ukrainian Greek-Catholic Church founded a committee aiming to restart the Theological Academy. In 1944, the Lviv Synod of Bishops announced the establishment of the Academy. The same year, the Academy was officially opened in September. Following the opening of the Academy, alongside with the students' admission and during its first two years, the leadership of the Academy started the accreditation of the institution. In 1998, the Academy won the recognition of the Congregation for Catholic Education.[9]

The Director of the Department of International Academic Relations of the institution spoke about the first graduates in the following way:

"The BA Degree received by the first graduates of the Academy in 1999 found recognition by all Catholic and a number of non-Catholic educational institutions. Unfortunately, this institution has not been able to obtain the state accreditation yet. A series of documents, which have been signed recently give hope that in the near future, theology will be equal to other disciplines. The Lviv Theological Academy receives recognition in Ukraine."

[9] http://www.ucu.edu.ua/ukr/about/history/

The first graduates

The institution emphasizes that in the summer of 1999, the Academy ceremonially handed over the degrees to the first 28 graduates. Many speakers have started their speech with the words "the first". It has been the first time in the history of the Ukrainian theological education that those secular students who had no intention to be ordained priests were able to gain BA degrees. It has also been the first time when women were able to get degrees in theology in Ukraine. These have been the first internationally recognized degrees issued by the Ukrainian Theological Institution.[10]

The foundation

Olena Dzhedzhora recalls the early years of the institution and its foundation hereinafter:

„UCU is the first Catholic university to open on the territory of the former Soviet Union and also the first university opened by one of the Eastern Catholic churches. The ceremonial inauguration of the Ukrainian Catholic University (UCU) was held in Lviv, Ukraine, on June 29, 2002. Ukrainian Catholic leaders throughout the 20th century dreamed of the opening of such a university, and, while he was in Lviv on June 26, 2001, Pope John Paul II blessed the future university's cornerstone.

The opening of UCU, with its new approach to learning, with the only university-level faculty of theology and philosophy and the largest modern humanities library in Ukraine, is a major step in the effort to change higher education in Ukraine. Because UCU is not a government-maintained/aided institution, it has wider possibilities to innovate and to aid in the push for the general reform of university education."

Borys Gudziak (Ph.D. Harvard), Rector of the university remembers the opening ceremony of the university in the following way[11]:

"Ukrainian Catholic University – every word here has a deep significance. The scholarly dimension is indicated by the word 'university,' a responsible, creative and critical search and use of knowledge. The word 'Catholic' reveals UCU's religious dimension, the openness of the human being to transcendent and interpersonal dialogue. The Christian identity of the university, while rooted in the Eastern tradition, develops in constant dialogue with other people of faith and goodwill. Our cultural and social dimensions are found in the word 'Ukrainian,' the reality that surrounds us; this is who we are. So, our task is to be a center for cultural thought and the formation of the new Ukrainian society based on human dignity."

[10] http://www.ucu.edu.ua/ukr/about/history/
[11] http://www.ucu.edu.ua/ukr/about/history/

The Functioning of the Ukrainian Catholic University

It might be examined on the basis of future interviews with lecturers and teachers whether there are any tensions between the academic and denominational identities of the institution, which is emphasized as "the Ukrainian Catholic University is such an open academic community, which lives and brings up the leaders of the society and its professionals for service in Ukraine and beyond its borders, in accordance with the Eastern Christianity, and to praise God in the spirit of human dignity and kindness".[12]

On the one hand, UCU as an organisation is a private institution for education and research, which was established by the St. Clement Foundation, whose elected head is Cardinal Husar Lubomyr, the head of the Ukrainian Greek Catholic Church. It is financed by means of fundraising. On the other hand, UCU is a private higher educational institution, thus its study programs are accredited by the government, although it has no financial support from the Ukrainian state.

Based on information from Olena Dzhedzhora and the Student Administration Office, the following training programs are offered now and were offered when UCU was established for students applying to the institution:

"At the opening of UCU (1994,) there was only one university-level Faculty of Theology and Philosophy and several research institutes such as the Institute of Church History, the Liturgical Institute with a small number of students and university staff. The university's research and pastoral institutes have won recognition for their scholarly publications, digitalized archives and databases, international conferences, ecumenical seminars, and social programs. In 2002, the university received recognition for its program in history from the Ministry of Education. In fall 2006, the university started a program in social pedagogy.

At present, the Faculties of Philosophy-Theology (majors in Theology) and Humanities (majors in History and Social Pedagogy) are the core of UCU with over one hundred full and part-time faculty members and visiting professors. UCU conducts academic research in several fields, including religion and society, European and Church history, patristics and classics, ecumenism, and liturgy, through its chairs and the operation of special institutes. The Catechetical-Pedagogical Institute trains catechists and educators who come from all regions of Ukraine and who work with children, youth, and adults in parishes and communities as well as teachers of Christian education and ethics in primary and secondary schools.

Within the Faculty of Philosophy and Theology, students gain a Bachelor of Theology Degree which is recognized by the Vatican Congregation for Catholic Education,

[12] http://www.ucu.edu.ua/ukr/about/history/

as well as the 4- and 5-year program degrees of Bachelor and Master of Theology, respectively, which are accredited by the Ukrainian government. The Humanities Faculty offers a 4- and 5-year program leading to the government-accredited degrees of Bachelor and Master of History and Social Pedagogy. Besides, the University offers a number of certificate programs in Christian ethics and catechism, in Religious Studies, in Ecumenical Studies and in Business Management.

Non-degree programs are also offered through UCU's summer schools in Ukrainian language and culture, English language, German language, theology, iconography, lay leadership, and a summer school for choir directors. There is also a semester program in Ukrainian studies for international students, which is offered in English. All BA programs last for 4 years, the MA program in Theology and Social Pedagogy is 1 year long, while the MA training in History lasts for 1.5 year.

The University has over a thousand students, the majority of whom are studying in degree programs, which is complemented with additional students each year in summer or short-term programs. The total number of graduates on the full-time accredited programs is 604. This year, the Faculty of Philosophy and Theology includes 268 students total, the Humanities Faculty – registers 158 students, the Catechetical-Pedagogical Institute 304, and other institutes, special programs and summer schools have 122 students together (Statistics from 23/01/2009).[13]

Up to this year, the applicants had to pass the written test in Ukrainian language, history and Christian ethics, as well as an oral interview. Starting from this year, according to the government decision, the students are enrolled to the University on the basis of independent testing in Ukrainian language and history."

The Ukrainian Catholic University's resources

As for the assets and material sources of the institution, Olena Dzhedzhora reported the following:

"The university is located at two main campuses, the Sventsitskoho Street Campus and the Theological Center, with a third campus within a 15-minute walk from Sventsitskoho at Stryjskyj Park. The two current campuses include a total of over 10,000 sq. m. of usable space.[14] *The planned campus at Stryjskyj Park will include a large library, classroom buildings, faculty offices, university residence building and a Church. Residences for students and the faculty at four locations are located near the Sventsitskoho Street campus, which include housing for 456 students and 3 faculty guests.* The reminiscence

[13] As a comparison, the II Rákóczi Ferenc Hungarian Teacher Training College of Transcarpathia, with which the author is associated, registers cca. 1000 students (full-time and part-time total) currently – based on the author's information.

[14] As a comparison, the II Rákóczi Ferenc Hungarian Teacher Training College of Transcarpathia has operated at former courthouse building since 2002, which has three stories and is continuously reconstructed (http://www.kmtf.uz.ua/hun114/index.php/a-foiskola-tortenetebol.html).

of the central person of the organisational saga is considered and cultivated very thoughtfully at the institution, which is also shown by the Museum of high priest Josyf Slipyj. *The technological infrastructure includes a network of approximately 350 personal computers and 15 servers.*[15] *In addition, the library has significant scholarly and educational literature, it is Ukraine's largest library of collection in theology."*

As emphasized by the institution, "the Ukrainian Catholic University Library's system is noted for the quality of its rapidly growing collections and its service-oriented approach. Thousands of readers from inside and outside the University use the library's basic collection of more than 100,000 volumes. The UCU libraries reflect the institution's mission as the leading humanities university in Ukraine. The theology and Western European history collections are the largest and best in Ukraine. The sections on art history and classical and medieval subjects are also significant. Because the institution was forced to close by the Soviets in the 1940s, the pre-war library was confiscated. Accordingly, the current collections restarted in the 1990s from a variety of donations and active acquisitions of new materials. In addition to Slavic languages, the libraries hold over 50,000 recent volumes in English, German, Italian and French. Because of the numerous foreign-language books and periodicals, the UCU library has the only copy of many titles in Ukraine. The libraries offer open-shelf access to as much of the collections as possible, a unique policy among Ukrainian academic libraries. To make this open-shelf approach possible, the collection is classified by the Library of Congress system. In addition to standard books and periodicals, there are also collections of samvydav[16] (underground printed material), rare liturgical volumes, audio-visual materials, pamphlets, ephemera, and the university archives. Various research institutes at UCU have distinguished oral-history, audio and film archives".[17]

Students' life

The institution is open to members of all denominations: Greek Catholic, Orthodox, Roman Catholic, Protestant and Jewish believers alike can study and teach together there, which is stressed by UCU. The main aim of the institution is to provide thorough training for the students of humanities and last but not least, to spread spiritual life in the world. Based on our interviewee's expositions and the information of the University's website, we can conclude that the main principle of the student-life is its own activity. It is believed that those who devote their lives to studying and social work should

[15] Based on the author's observations, the technological resources of UCU are considered very well-equipped and rich, as compared to other state institutions in Ukraine.
[16] This is the Ukrainian expression for samizdat literature.
[17] http://ucu.edu.ua/eng/research/resources/library/library.collection/

be able to communicate properly and make contact with their fellow students, teachers and university staff. Hence, the professors of certain disciplines require a creative, resource-based approach to education from their students. Despite being fully engaged, the students also actively participate in social life. In accordance with the scope of their interests, they group into different organizations and associations.[18]

Within the University, students join various clubs, groups, and communities according to their interests. The first group of students' activities involve politics, governance and science, which consists of the main body of students' self-government – the Student Council, which "coordinates relations between students and UCU Administration"[19]. Moreover, the basic organizations of certain Ukrainian and international organizations are also present at the University, such as the Layer, (Plast), Ukrainian Youth in Christ, (Ukrainska mology – Hristovi), Pro Life Students' Union and Movement (Studentske bratstvo, ruh „Za zsettya"). The University is the centre for certain organizations like: Faith and Light, („Vira i svitlo"), Ukrainian Theological Association (UBNT), and the Organization of Ukrainian Catholic Students („Obnova"). Besides, students may express their opinions in institutional newspapers, thus the seminarians publish the "Piznay pravdu" magazine and the „Prosvit" student newspaper every second month.

The second typical category of community life is connected to religious art. The St. Luke Center of sacred Art "brings together students who are interested in the history and the present status of world and Ukrainian sacred art, especially icons and Church architecture"[20]. Besides, the Choir „Stritennia" (Presentation in the Holy Temple) is active "providing a full-fledged liturgical life at the Academy, students and staff take part in the activities of the Academy's choir. Under the direction of Volodymyr Ben, the members of the choir study and perform the works of Ukrainian and foreign composers, the musical heritage of different regions of Ukraine and the Christian East"[21]. The choir has already released CDs containing Church songs.

The third group of student activities involves the social and aid-related dimensions of religiosity, which is well represented by Charity Center called "Echoes". "The center organizes various student service projects. Generally a large number of students and teachers take part in the activities of the centre which deal with children abandoned"[22]. Besides, the Debate Club invites

[18] http://www.ucu.edu.ua/ukr/community/student/
[19] http://ucu.edu.ua/eng/community.life/student.organizations/
[20] http://ucu.edu.ua/eng/community.life/student.organizations/
[21] http://ucu.edu.ua/eng/community.life/student.organizations/
[22] All these citations are from the homepage of the Ukrainian Catholic University. http://ucu.edu.ua/eng/community.life/student.organizations/

students "various topics are discussed at the club, generally of a moral and spiritual character; politicians and activists from the Church and society are invited". The Bible Group "studies Sacred Scripture on the basis of the three main sources of the Christian faith: the Bible, the works of the Church Fathers and the Liturgy in the context of the heritage of the Byzantine East". "Pro-Life," is a student group at the Ukrainian Catholic University, which "was created on the initiative of the UCU's Institute of Marriage and Family Life in 2001 with the blessing of Cardinal Lubomyr Husar, head of the Ukrainian Greek Catholic Church".

We put student community life into a fourth category, that involves free-time activity options, which are also offered for UCU students in the form of the „8,5" Cinema Club and the English Language Club. Besides, liturgical life is one of the main parts of the community-shaping programs, which is also emphasized by the institution. Students can participate in masses at the university chapel, as well as they can confess and take Holy Communion. The lecturers of the institution believe that participation in charity programs strengthens the community of the Ukrainian Catholic University and provides prospects for further service.

International Relations

The international relations of UCU are based on denominational cooperations, similarly to the other newly established denominational institutions as well (Fekete 2008). The Ukrainian Catholic University is a member of several academic associations, including the International Federation of Catholic Universities (IFCU), Federation of Catholic Universities of Europe (FUCE), and the Association of Catholic Colleges and Universities.

Summary

Based on the organisational saga of UCU, we conclude that the existence of the University bears significance not only in training- and religious life-related aspects but it conveys a symbolic meaning as well. The 20th century brought sufferings and long repression to the Christian people of Ukraine. The wars, deportation, torture and repression for faith, and miseries meant a heavy burden on the fate of millions. As a result, the following prayer sprang up among the Ukrainians: 'Make a miracle and the hearts of believers flare up and ascend to eternal life from the spiritual darkness'. According to the institutional traditions, the foundation of the Ukrainian University has also lead to the result of this prayer.

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RELIGIOUS STUDENTS IN HIGHER EDUCATION

EDIT RÉVAY

SOME SPECIFICS OF TRANSMITTING NORMS AND VALUES IN HUNGARIAN HIGHER EDUCATION

After the collapse of the communism and the subsequent political changes, there were changes in higher education as well, which can be perceived in three major fields. One of the fields is the increasing number of students, the second is the widening forms of higher education, and the third is the growing appearance of non-public universities and colleges. In the last two decades, the published studies mostly focused on the topic of how higher education became mass education, the opportunities of graduates in the world of work, the organizational changes in universities and the whole system of higher education. Only a few studies touched on the questions of students' values. While from the 1990/1992 academic year to the 2003/2004 academic year the number of public universities and colleges decreased from 66 to 31. The reason of decrease of public universities and colleges was mostly a simple restructuring of the institutions. The number of denominational universities and colleges increased from 10 to 26, and the number of students in denominational higher education increased in the same period from 550 to 21626. However, this latter change in numbers, its effects and significance do not appear in the published studies. In her PhD dissertation in 2003 about non-public higher education, Szemerszki included some data on denominational higher education, as a part of non-public higher education, though, she did not focus on denominational universities or colleges (Szemerszki 2006). As far as I know, there have not been any other studies until now, which focused on denominational higher education – except for one micro-research, which was conducted at Pázmány Péter Catholic University (PPCU-Hungary) and at the Faculty of Arts of the Eötvös Lóránd University (ELTE-Hungary), which is a public institution (Ambrózy et al. 2005). It is important to examine on the field of denominational higher education not only because of the increasing number of students and institutions but also, the increasing numbers indicate the rise of social interest towards denominational higher education, although the majority of students are still to be found in public higher education.

The research

The main questions of our research were the following. What attracts students to denominational universities or colleges? What do they hope to

achieve there? What do they think they cannot get at public higher education or at other non-public universities or colleges? Can they find what they want? Is there any specific characteristic of denominational higher education? Is it stated somewhere and if yes, how? Is it concretized in the everyday life of the institute? Is it concretized in admitting people who wish to study at the university, in recruiting professors, or other staff members the expectations concerning students, professors and other employees, or in the education and leisure-time activities? Is there any difference between public and denominational higher educational institutions, and if yes, what kind of difference is it in terms of education, student life, and the transmission of norms and values? Is there any institutional intention to mediate any special values? Is there any difference between the social background, lifestyles, and values among the compared public and denominational university students? What do students really expect from denominational universities? Why do they choose denominational universities or colleges instead of the available public universities or colleges? Are religiosity and denomination specific motives of their choice? If students are not religious, why do they choose the denominational institution?

By aiming to answers to these questions, we collected data from 1200 students of three universities in 2007[1]. For the sampling, we took the universities statistical data of Ministry of Education. We used quota sampling - as it is frequently used in researches at high education -, same, non-self-fill-in questionnaires and methodology in all three universities. There were three criterions of making quota: gender, department, major – pair type. The data was representative on gender, and they were all from BA high education form, and all from Faculty of Art. There were from language departments, there were "traditional" department of arts and those who are students at department of communication, they were a special category. Those who were also students at one of a non-arts department they were in „else" category. Besides, we gave the possible number of students who live in hall. Accordingly, because of the sample-size and the lack of the previous basic information we did not have more possibility to use additional quota criteria. We corrected the small statistical differences with data weighting. In the light of all these and according to the significance tests, this sample is correct, it is fit to the norms of research on the field of higher education and it is possible to compare the three sample parts. The universities that participated in the research involved the Pázmány Péter Catholic University (PPCU-Hungary), the University of Debrecen (UD-Hungary) and the University of Pécs (UP-Hungary). Based on the results of the research, a book is being written, which includes a summary and analysis of the former research on denominational education along with the data of our research, thus

[1] The research "Delivering values and norms in church-related higher education" was financed by OTKA (K-61505).

putting these two parts into a special context. In this article, we present only a brief overview of the main and more characteristic results of the research by comparing the three universities, however, we ignore subtle distinctions. In addition, because of the formal constrains of this article, it is impossible to give a summary of the previous research on denominational education and the analysis of it about which a fuller presentation can be found in the recently finished book.

During our research, we focused on the following hypotheses. (1) The main motivation of students' choice lies in their expectations concerning the scientific and professional level, and the general worldview and spirit of the denominational university. (2) Denominational universities and colleges declare their engagement to religious and scientific values, though this is only a formal expectation that does not influence the acceptance of professors and students. (3) Denominational affiliation and religiosity is not a prior or determinate issue in the choice of university. (4) There is no significant difference between public and denominational universities in education, student life, and the delivery of norms and values.

Choice of university

There are many different open, clear and hidden reasons that penetrate, invigorate or deaden one another behind all our decisions. Therefore, the discovery of motivations – at least partly - is often a hard, almost impossible task. Because of the complexity of motivations, we used both open-ended and closed questions in the questionnaires. It is apparent from the results that respondents do not often recognize the complexity of motivations, and this unawareness results in some contradictions. First, respondents articulated the three most important factors that attracted them to the university. The reasons they gave vary with respect to the three universities. The most common and strongest motivation was – though in different degrees - the knowledge they could achieve and the level of scientific education at the university. It is not surprising that, besides these reasons, UP-Hungary students mentioned the city as a reason for their choice, since that city is beautiful as it is also emphasized by the institution2. We are neither surprised that PPCU-Hungary students selected – following the knowledge and level of scientific education – the atmosphere, surroundings and the spirit of PPCU-Hungary as important motivating factors. (Table 1).

Pusztai (2005) indicates that the plans of pupils at secondary school to enter higher education are influenced by their concrete achievement at school and by several other factors. Besides, the plans of pupils with average abilities and those who are disadvantaged to enter higher education are different, if we

[2] http://felveteli.pte.hu/menu/45/20

compare public and non-public secondary schools. Pupils at denominational secondary schools are braver to attend those universities that are most popular and hard to get in as compared to pupils with similar conditions at public or other non-public secondary schools (Pusztai 2005).

Table 1: *The frequency of motivations for students' choice of university*

Option	*PPCU-Hungary*	*UD-Hungary*	*UP-Hungary*
City	0.3	11.1	23.5
Recommendation by others	6.2	3.2	3.6
Spirit of the university	20.8	0.5	0
Atmosphere, surroundings	21	4	3
Knowledge, level of scientific education	46.5	78.6	67.3
Easy to get in and graduate	2.9	0.8	1.8
Other	2.3	1.8	0.9
N	400	400	400

Source: "Delivering values and norms in Church-related higher education"

In the closed question concerning choice of university, students could rank the given reasons with five grades according to their importance. Here, the differences are even more noticeable as we can find some practical, comforting and emotional aspects as well as the more rational dimensions of conscious choice of universities and faculties among the given reasons. It seems to be a contradiction that, in the open questions, almost only PPCU-Hungary-Hungary students mentioned the spirit and worldview of the university among the aspects of choice of university, while in the closed questions, this factor has a fairly high score at the other two universities as well (PPCU-Hungary: 74.5%, UD-Hungary: 65%, UP-Hungary: 50.6%). It is also apparent from the data that aspects of relationship, community, and integration – similarly to a good company (PPCU-Hungary 56.2%, UD-Hungary: 38.1%, UP-Hungary: 50.6%), and the rational and professional aspects – such as good, qualified professors (PPCU-Hungary: 63.5%, UD-Hungary: 53.2%, UP-Hungary: 47.2%), or excellence in scientific fields (PPCU-Hungary: 50.9%, UD-Hungary: 61.4%, UP-Hungary: 45.8%) have more or less the same importance in the choice of all three universities.

The rate of those students who opted for the university at the first place is over 80% at UD-Hungary, close to 80% at UP-Hungary but at PPCU-Hungary, it is less than 60%. However, if we analyze PPCU-Hungary students' satisfaction with their university in multiple aspects, it becomes definite that they are satisfied. Besides, the rate of those who registered also

into other universities is higher among PPCU-Hungary students, though this rate is low among them as well.

Students educational career

The rate of students in the sample who graduated at public and non-public secondary schools is similar to the data of national statistics[3] (Hungarian Ministry of Education and Culture 2009), which means that the majority entered universities or colleges from public secondary schools, though many attended denominational secondary schools as well. This is important for us for three reasons. First, based on Table 2, it is clear that the rate of those who graduated at denominational secondary schools is highest among PPCU-Hungary students, though the rate of those who graduated at public secondary schools is also high there. Second, it also evident that students graduated at denominational secondary schools can be found at UD-Hungary and UP-Hungary as well. At the same time, public vocational schools have relatively few students at all three universities and their rate is lowest at PPCU-Hungary. Nevertheless, we cannot ignore the fact the three universities are different in numbers of faculties, numbers of departments, and especially on Pázmány there are no departments of science of nature neither departments of technology. In this article, we can frequently see parallel or very close rates between PPCU-Hungary and UD-Hungary, which can be explained mostly by the values of worldview and religiosity. There is a further question whether the two universities are similar in worldview?

Table 2: *Students' graduation secondary schools (%)*

	PPCU-Hungary	*UD-Hungary*	*UP-Hungary*
Public secondary school	50.9	77.7	75.8
Denominational secondary school	39	11.3	7.6
Other non-public secondary school	4.5	2.6	3.3
Public vocational schools	5.5	8.5	13.4
N	400	400	400

Source: "Delivering values and norms in Church-related higher education"

In the aforementioned study of Pusztai (2005), the author concluded that denominational secondary schools are very successful both in the efficacy of graduation and in admission to higher education. This conclusion, already verified by data in former studies, is proven in our research as well (Table 2). In our sample, it can be seen that the scholastic success of students from

[3] http://db.okm.gov.hu/statisztika/fs08_fm/

denominational secondary schools is much higher. That is a question that the percent of those who graduated from denominational secondary schools is the highest among those who graduated with the highest scholastic success or it seems to be so, but because of the lower number of denominational secondary schools it is in spite of the data not true. (Table 3). Here, it is important to note that their success is higher despite the stricter way of giving marks at denominational secondary schools (Pusztai 2009:69).

Table 3: *Students' maturation marks*

Mean of maturation marks	*Public secondary school*	*Denominational secondary school*	*Other non-public secondary school*	*Public vocational school*
2,00-3,00	1	0,9	0	3,8
3,01-4,00	15,7	10,9	24,4	33,4
4,01-5,00	47,3	56,3	31,7	30,6
Missing	0	1,3	4,9	0,9

Source: "Delivering values and norms in Church-related higher education"

Though this may have many reasons, we did not examine them. However, we made only assumptions concerning it, as the conclusion seems to emerge from former research on denominational schools. For instance as Pusztai also mentioned, sports and catechism among the extracurricular activities have a typically high rate at denominational secondary schools, which reflects the holistic understanding of the development of personality (Pusztai 2009). We examined only one specific field of extracurricular activities, that one that specially support the preparation for higher education, namely, the participation rate in different extracurricular studies during the years in secondary schools (Table 4).

Table 4: *Students' extracurricular activities at secondary school*

Extracurricular studies	*PPCU-Hungary*	*UD-Hungary*	*UP-Hungary*
Mathematics	2.8	2.8	8.3
Biology, physics, chemistry	9	4.3	7.8
Music	26.7	8.4	16.4
Humane arts	26,6	25.8	20.5
Foreign language	61.1	51.4	55.5
Sports	32.6	14	18.5
Catechism	15.7	4.3	7.5
N	400	400	400

Source: "Delivering values and norms in Church-related higher education"

Basically, the most characteristic among PPCU-Hungary students was the fact that they participated in various extracurricular studies. With respect to all extracurricular subjects, their values are the highest. At all three universities', students preferred foreign language activities among extracurricular studies. Sports and subjects of humane arts were emphasized among the students at all three universities but artistic studies or activities like music were emphasized by PPCU-Hungary students, while these were only marginal among other students they. The varieties of extracurricular studies help in achieving a synthesis of different knowledge and in developing abilities for higher education, where the ability to perform deeper analyses and syntheses is indispensable. Based on former studies, it seems that support for these abilities is more often emphasized at denominational secondary schools (Pusztai 2009).

Students evaluation of higher education and their universities

We may assume that in general questions on higher education, students' opinions were based on their own experiences of their own universities and on having information from others. PPCU-Hungary students agreed more with the statement that Hungarian higher education is good and that it is fine as compared to that of other countries. Besides the appreciation of scientific and professional levels and the university's vocation to educate a new generation of white-collar strata, PPCU-Hungary students agreed mostly with those questions that reflect social sensibility and solidarity. One of those questions is the question of poor people's chances to study at university. While UD-Hungary students agreed to a higher rate with the statement that everybody has to have possibility to study at universities, PPCU-Hungary students reached almost the same rate. However, PPCU-Hungary students were less convinced about the government's efforts for better higher education, and their rate was highest in that higher education does not receive enough financial support. Moreover, more PPCU-Hungary students agreed with the statement that political and worldview aspects are overemphasized at the university than at the other two universities. This question may reflect their own experiences regarding expectations at their own university. It is also not a surprise that, among the students of a denominational university, a larger percent agree with the statement that denominational schools and universities must have the same public subsidy as public schools and universities. It is remarkable, because the Churches did not receive back their former properties from what they would have financial support for their institutions. This significant result cannot be explained only by their self-reported religiosity and denominational affiliation. It seems that there were three statements that had significant agreement at all three universities, which

included the task of universities is to educate a new generation of white-collar strata , higher education does not have sufficient financial base, and there is a devaluation of degrees from universities (Table 5).

Table 5: *Students evaluation on general, professional and scientific values* (N=1200)

Totally agree	*PPCU Hungary*	*UD-Hungary*	*UP-Hungary*
Hungarian higher education is good as compared to other countries	20.2	18.3	10.8
Denominational schools and universities must have the same state subsidy as public schools and universities	59.4	19.6	14.8
Universities mainly have to provide professional development	7.3	6.4	7
Governments makes efforts for raising the level of higher education	0.5	1.8	1.3
Everybody has to have the possibility to study at universities	25.2	27.4	21.9
Poor people can also study at universities	14.9	11.6	7.8
Political and worldview aspects are overemphasized at many Universities	10.9	4.6	6.3
A task of the universities is to educate a new generation of intellectuals	45.1	34.1	26.2
Updated knowledge on many scientific subjects is available only abroad	9.3	6.9	10.3
Higher education does not have sufficient financial base	44.1	35.3	42.3
There is a strong competition because of the high number of students	15.4	25.3	9
Entrance examinations must be hard so that only those are admitted who will be able to finish their studies	22	20.7	20
There is a devaluation of degrees from universities and colleges because of mass higher education	36.6	36.1	40.7
N	400	400	400

Source: "Delivering values and norms in Church-related higher education"

As far as the evaluation of the university students attend and the transition former images of the university is concerned, PPCU-Hungary students are the most satisfied with their university (PPCU-Hungary: 48.5%, UD-Hungary: 47.2%, UP-Hungary: 28.2%). PPCU-Hungary students think that their university is better than they previously expected (PPCU-Hungary: 44.1%, UD-Hungary: 33.8%, UP-Hungary: 22.6%), while UP-Hungary students are most critical in evaluating their university, and they are the least satisfied (PPCU-Hungary: 5.3%, UD-Hungary: 5.1%, UP-Hungary: 11.2). Most PPCU-Hungary students explained their change of opinion from their former expectations towards the university by referring to the student life, the fellowship, and atmosphere (43.4%) at the university, after which the level of education and available knowledge came in the largest percent (17.4%). For many UD-Hungary students, the

reasons given were the knowledge and education level (24.7%) but besides these reasons, also many students mentioned the atmosphere of the university and the fellowship (21.9%) as reasons. UP-Hungary students most often named the level of education (28.9%) as a reason for the change of their former opinion about their university and for their disappointment in finding those expectations met.

When we put the words of the students alongside the answers of the closed questions, the latter show the reasons for satisfaction or dissatisfaction in concrete fields. The levels of satisfaction of students at PPCU-Hungary and UD-Hungary are close. Most PPCU-Hungary students mentioned technical equipment (46.5%) and language courses (49.7%) as fine together with counselling at the university (25.6%). UD-Hungary students frequently mentioned the supply of computers (62.3%), the administration for students at university (19.1%), the library (79.9%), student council (31.9%) and the activity of expert students' groups (31%). UP-Hungary students were in general in all aspects less satisfied with their experiences at their university except for its the library, with which they were more satisfied than PPCU-Hungary students (UP-Hungary 59.8%, PPCU-Hungary 43.6%).

When students were asked to compare their universities' faculty of arts with other universities' faculty of arts, PPCU-Hungary students rated their Faculty of Arts as being better than those of other universities (Table 6). However, students' satisfaction with their first specialization shows a different picture from the evaluation of the faculty of arts at their universities (Table 6). However, in the Bologna system not required to have a major and a minor direction of studies, but it is provided as a possibility. Here, where they have had personal experiences, they can know better and more concretely the reality, UD-Hungary students are the most satisfied. Only in the question of the relationship among students and professors were PPCU-Hungary students more satisfied with their own first specialization. PPCU-Hungary students – as compared with UP-Hungary students – are more satisfied in all questions, except for the supply of professors' books and notes. Overall, the evaluation of students' main direction of study – in spite of the greatest satisfaction among UD-Hungary students in concrete questions – is the most favourable among PPCU-Hungary students (Table 6).

Table 6: *Students' satisfaction with their first specialization and the faculty of arts at their universities as compared to other faculties of arts (N= 1200)*

Satisfaction	*PPCU-Hungary*	*UD-Hungary*	*UP-Hungary*
Faculty of arts at students' universities as compared to other faculties of arts			
Worse than average	2.5	1.8	3.3
Average	17.4	29.4	36
Better than average	73.2	59.3	56.8
Do not know	6.8	7.2	3.8
Missing	0.1	2.3	0.1
Students' satisfaction with their first specialization			
The preparedness of professors	81.2	88.2	75.3
The level of useful knowledge	9.8	15.1	9.6
The number of qualified professors	59.7	71.6	59.3
The number of optional subjects	44	45.2	44.9
The theoretical level of education	75.7	81.6	68.1
The level of seminars	63.4	70.6	54.8
The level of examinations	16.7	24	15.8
The supply of professors' books and notes	31.2	40.6	32.7
The relationship among students and professors	66	62.4	56.5
Students' overall satisfaction with their first specialization as compared to their pre-expectations			
Worse	28.9	20.7	34.4
Nothing changed	28.6	37.3	37
Better	40.5	36.1	25.1
Did not have pre-expectations	1.5	3.8	3.5
Missing	0.5	2.1	0
N	400	400	400

Source: "Delivering values and norms in Church-related higher education"

Expectations at universities

One of the crucial questions is whether students met any kind of expectations at their universities, and if "yes", what kinds of expectations were met, and how were these expectations formulated besides and beyond of formal requirements. Usually, expectations are determined by values, and expectations could be good indicators of values and norms that are accepted by the majority. Also, it is very suggestive to trace the fields in which expectations appear, and it is frequently the most important of all how all those expectations concern students and how they can accept these expectations.

The plurality in public and higher education means that institutions in the public and private sectors can have their own characteristics besides their general educational and scientific duties. These characteristics must be visible and sensible. The obligation to formulate the specifics of sectors and institutions and to create different paths for transmission can be the task of either the public or non-public sectors of public and higher education. One of our hypotheses is concerned with the statement that one specific characteristic of denominational higher education is that there are norms and values – that are characteristic especially on this education - that are mediated to students in someway.

We examined the appearance of norms and values at universities on two levels. On one hand, we asked whether students experienced any normative or value-related expectations from their universities. On the other hand, we asked, if they experience such expectations, how it were formulated for them and whether they thought universities had any rights to put such expectations on them (Table 7). The results show that PPCU-Hungary students experienced expectations (over 30%) from their university. In their own words, many of them mentioned that they experienced more expectations in their fields of study (over 10%), than in the field of Christian values and knowledge (7-8%). The ability to perform independent study as a necessary, indispensable ability in higher education and as a life-long habit was mentioned only among UD-Hungary and UP-Hungary students, and only by a small percentage (2-3%). The expectation concerning political orientation was mentioned at PPCU-Hungary and UP-Hungary but only by 1-2%. We could assume that expectations concerning behaviour were found at PPCU-Hungary more frequently than at the other two universities but in contrast with it, at UD-Hungary, students mentioned this factor slightly more frequently (PPCU-Hungary: 2-3%, UD-Hungary: 4%) but these percentages are so small, that we really can not take any further statements on this field. Even so, in the closed questions, where we provided possible answers and students had to evaluate them, it is unambiguously evident that PPCU-Hungary students experienced expectations with the fields that linked with worldview to a larger percent, which difference is extremely high in the field of moral expectations (Table 7).

Regarding the question of whether the university can impose expectations on students concerning student life, PPCU-Hungary students basically agreed. In some questions, they agreed more and in other questions they agreed just a slightly more than students of the other two universities. The biggest difference in agreeing with the expectations of universities was in the question of practicing religiosity but the right of the university to place expectations concerning worldview, political and moral questions was accepted at all three universities. As far as morality in classes and

examinations, relationship among professors and students, and the deferred values and norms, such as clothing are concerned, students' values were very close to each other at all three universities (Table 7).

***Table 7**: Expectations imposed on students by universities*

Expectations	*PPCU-Hungary*	*UD-Hungary*	*UP-Hungary*
Fields of expectations as experienced by students			
Political thought, party preference	52.4	248	32.3
Worldview	56.6	33.6	37.9
Denominational affiliation	32.1	14.1	16.3
Moral values	71.7	40.6	44.3
Practice of religiosity	30.3	12	15.6
Relationship among professors and students	50.9	37.4	47.7
Clothing	22.2	18.4	24.2
Behaviour	54.3	39	46.5
Morality in study and examinations	66.4	53.7	66.4
Other	3.5	0.9	6.8
Universities can have expectations in the fields			
Political thought, party preference	43.6	31.6	35.5
Worldview	70.5	60.3	55.7
Moral values	85.8	74.2	72
Practice of religiosity	43.8	17.5	23.5
Relationship among professors and students	88.9	83.6	83.8
Clothing	42.8	41.2	42.7
Behaviour	85.5	79.1	77.1
Morality in study and examinations	91.8	92.9	90.7
Other	40	14.3	28
N	400	400	400

Source: "Delivering values and norms in Church-related higher education"

There are different tools and ways to carry out one's expectations. Usually, the tools and ways are just partly consciously chosen, so those elements can also play part of our unconscious acts or reactions. One manifestation of the unconscious acts or reactions can be seen in the act of discrimination where one person rejects other persons whose thoughts and convictions are different. Also can be an unconscious act or reaction if we discriminate persons on a positive way who have similar thoughts or convictions as we have. Based on our results, many PPCU-Hungary students mentioned that they had experienced a kind of positive discrimination from the professors towards students (Table 8), which was stronger in the field of

political thought and party preference. Usually, UD-Hungary students met less discrimination on the part of their professors. When we take a look at the reasons of discrimination, PPCU-Hungary students' answers show that they received positive discrimination because of their good results. It seems so if professor gives a sign of satisfaction these students understand it as positive discrimination. At all three universities, following the good results of the students, "sympathy" was mentioned as a reason for positive discrimination. It was most emphasized at UD-Hungary and the least emphasized at PPCU-Hungary. The general professional and political agreement with professors was mentioned as a reason for positive discrimination to the same extent. The ratings for negative discrimination did not show big differences. Nevertheless, we cannot come to a valid conclusion in the question of positive or negative discrimination on the part of professors or students as the number of answers was just too small.

What we also have to mention in this question is that – among those who responded – there are students who experienced these kinds of discrimination from other students as well (Table 8). PPCU-Hungary students noted "sympathy", "political agreement" and "worldview". UD-Hungary students mentioned first "worldview" and then "sympathy", while at UP-Hungary, "sympathy" and "acceptance" were mostly mentioned. Among the reasons for negative discrimination, PPCU-Hungary students mentioned "politics", rather than disagreement about values. We discovered the biggest gap within the answers at PPCU-Hungary. Students at the other two universities provided answers that are more consistent. On the same subjects, they experienced discrimination on the part of students as well as professors but they felt discrimination on the part of fellow students more strongly than of professors. This was true in the questions of negative and positive discriminations as well at all three universities.

A very meaningful question concerns the climate of universities. We succeeded only partially in filtering how much students relied on their own experiences and how much they were influenced by common opinion. This phenomenon was especially relevant at PPCU-Hungary, as UD-Hungary and UP-Hungary as state-universities are more neutral and it was more difficult to connect students to any kind of general engagement towards any values at UD-Hungary and UP-Hungary as state-universities are more neutral. In the case of PPCU-Hungary, because of its affiliation with the Catholic Church, the common thought almost automatically associates the university with adjectives such as "conservative", "right-wing", "religious", or other attributes which often appear together with the adjective "Catholic" in history. Usually, – besides those questions where we asked students to remember their concrete personal experiences – we saw that personal feelings and impressions were reflected in students' opinions as well. Personal impressions

and feelings can contain those elements which are based on non-concrete or unconscious and undefined experiences but rather, on preconceptions, and because people may not have experienced the contrary yet, they may not have reason to question the validity of these preconceptions.

Table 8: *Discrimination towards students on the part of professors and fellow students*

Discrimination	*PPCU-Hungary*	*UD-Hungary*	*UP-Hungary*	*PPCU-Hungary*	*UD-Hungary*	*UP-Hungary*
	positive			negative		
Any kind of discrimination on the part of professors						
Political thought, party preference	18.3	4.1	7	10.2	5.9	10.7
Worldview	9.6	4.6	5.2	9.8	10.7	12.4
Denominational affiliation	5	1.8	1.3	7	2	2
Moral values	9.8	5.3	6.9	11.8	10.4	12.6
Sexual affiliation	3	1.5	1.3	4	5.4	7.4
Ethnic affiliation	4.1	2.6	6	6.1	1.3	11.2
Other	4.8	1.8	1.5	1.8	1	2.3
Any kind of discrimination on the part of students						
Political thought, party preference	26.3	8.1	8.5	29.7	16.3	24.2
Worldview	19.7	7.9	8.4	24.6	14.3	16.2
Denominational affiliation	8.1	4.3	2.1	12.2	6.4	11
Moral values	15.5	6.9	5.5	19.6	15.3	16.4
Sexual affiliation	3.6	3.1	3.1	15.5	12.5	19.2
Ethnic affiliation	4.6	3.3	3.7	16	9.4	24.8
N	400	400	400	400	400	400

Source: "Delivering values and norms in Church-related higher education"

Thus in this case, it is hard to prove if students considered their universities "conservative", "right-wing", "religious", or "liberal" because they experienced it that way or because of the stereotypes in their minds. This remains a question in spite of the fact that we asked students to mention concrete examples of how they saw the mentioned characteristics manifested themselves. However, PPCU-Hungary students mentioned consistently that their university was "conservative", and "right-wing", UD-Hungary students said that their university was rather "right-wing" and "conservative", while UP-Hungary students considered their university rather "liberal". PPCU-Hungary students said that their university was most characterized as "Catholic" and "religious", and just a few of them thought that education and work at the university was focused on knowledge and that academic success is very characteristic. It seems to be contrary with their own words evaluation,

where the result was: many of them mentioned that they experienced more expectations in their fields of study (over 10%), than in the field of Christian values and knowledge (7-8%). On the contrary, UP-Hungary and UD-Hungary students thought that their universities focused on knowledge and academic success. They also agreed that their universities are modern and progressive. PPCU-Hungary students did not consider their university modern and progressive while students from the other two universities rated their universities as more intolerant or negative in some way.

Table 9: *Institutional climate as perceived by students*

Climate	*PPCU-Hungary*	*UD-Hungary*	*UP-Hungary*
Democratic	0	3	0.5
Right-winger, conservative	12.9	5.6	6
Liberal	0	4.5	10.1
Modern progressive	3.9	30.3	27.1
Religious, denominational	67.7	0.5	0.5
Knowledge, efficiency-centered	2.4	21.2	16.6
Bureaucratic, old stylish	0.6	3.5	2
Delivers values	2.4	9.6	3
Dynamic, good atmosphere, focused on students	6.6	9.6	12.6
Negative, intolerant	0.9	7.1	10.6
Average, or not shows up	2.7	5.1	11.1
N	400	400	400

Source: "Delivering values and norms in Church-related higher education"

Vision of the future

Students' verdict about their future tightly connected with values and worldview. To the question "How much are you confident about your future?", there is no significant difference among the students of the three universities, however a slightly greater ratio of PPCU-Hungary students said that they are confident about their future (PPCU-Hungary: 60.5%, UD-Hungary: 57.6%, UP-Hungary: 51.6%). Regarding the question about the opportunity to find a job and to achieve a high standard of living, we neither could find big difference in students' answers. Another important fact is that students see more-or less realistically their chance for getting a job after graduation.

As the continuation of the previous question, we examined how students saw their chances of finding a job in their scientific field after graduation. About this question, they were more confident: 28-30% of them

thought that they will have a job for which they are qualified. An additional 51-60% of them thought that they will find at least a job that is somehow related to their qualification.

One character of mass higher education is that for all who go to university, the first aim is not necessarily to widen their knowledge. Universities – at least in short term – are interested in accepting as many students as they can as financial support is provided according to the number of students. Therefore, there is a competition among universities for students, and to have a larger number of students, universities have to make some compromises. As a result, universities are not self-evidently the only places for educating intellectuals. An important question arises, namely, does the education of intellectuals and scientists remain at universities or not, and if yes, to what extent? For the first part of the question – I assume – we can easily give a positive answer. The second part of the question remains an open question for a while. Therefore, it is important to see that professional interests – if on different levels – but still exist at all three universities. Based on our data, it seems that PPCU-Hungary and UD-Hungary students are motivated to continue their studies in higher education more or less to the same extent (Table 10).

Table10: *Students' plans to continue their studies after graduation*

	PPCU-Hungary	*UD-Hungary*	*UP-Hungary*
Post gradual education	66.1	62.8	38.9
Getting a second degree	58.7	53.6	54
PhD training	38.2	39.8	28.9
N	400	400	400

Source: "Delivering values and norms in Church-related higher education"

Regarding the questions of satisfaction with family life, relationship with friends, studies, and the financial situation of the country, students are fairly satisfied with the financial situation of the country (Table 11) This researches was held before the economical crisis. If we compare the results among the universities, in general, PPCU-Hungary students are less satisfied than the students at the two other universities, and it is also evident that UD-Hungary students are more satisfied than the students of the other two universities. However, it is not easy to give an answer to questions like, in general, "Are we satisfied or not?". Momentary states of mind and mood strongly influence our general life-perception but a kind of snapshot on general satisfaction is offered in Table 11, in which the majority of the students indicated that they are satisfied, and a high percentage of them (about 40%) said that they are fairly satisfied.

***Table 11**: Students' fields and levels of satisfaction*

Satisfaction	*PPCU-Hungary*	*UD-Hungary*	*UP-Hungary*
Fairly satisfied			
Family life	68.8	76.5	70.8
Study	49.1	63.5	53.8
Relationship with friends	85.9	84.4	80.8
Financial situation of the country	35.9	32.5	35.7
Not satisfied at all			
Family life	3.8	1.8	3.3
Study	2.5	1	3
Relationship with friends	0	0.5	0.5
Financial situation of the country	10.4	8.7	9
Satisfaction in general			
Pretty unsatisfied	1.3	0.3	1.8
More or less unsatisfied	4.6	2.8	4.8
Neutral	4.1	3.9	6.1
More or less satisfied	49.9	54	50
Pretty satisfied	40.3	39	37.2
N	400	400	400

Source: "Delivering values and norms in Church-related higher education"

Accepted or internalised values are easy to apprehend through some questions (for students' demographic data, please consult Szemerszki 2010). It looks as though in the question of mother-child relationship, there is no big difference among PPCU-Hungary and UD-Hungary students. In the consideration of traditional male-female roles, housekeeping and the endeavour of women for independence, PPCU-Hungary students were shown conservative than other students (Appendix, Table 12). On some of the moral questions - for instance drug abuse – PPCU-Hungary students are more permissive than the others. At the same time, they are less permissive in more traditional moral questions – firstly with respect to sexual questions - like having a sexual relationship with a married person, having homosexual relationships – abortion, euthanasia, suicide – than the other students. Behind this, we can assume Catholic, Christian values lie as the characteristics of religious engagement, or as values that are culturally bequeathed depending on students' religiosity (Appendix, Table 12.).

The differences of religion, practice of religious life, religious self-identification are visible if we compare our research results (Appendix, Table 13). The difference in the ratings by Catholic and Protestant ratios can be explained by traditional regional denominational differences. The habit of Church-going is higher at PPCU-Hungary but the reason of this phenomenon

is the bigger number of those who defined themselves as religious, and thus accepting the teaching of the Church - at least among those, who go to Church weekly or more frequently. It is evident based on the data that those who are religious in their own way are also more numerous at PPCU-Hungary than at the other two universities. Consequently, the rate of non-religious students at PPCU-Hungary is the lowest, and the number of non-religious students is the greatest at UP-Hungary (Appendix, Table 13)

From the previous questions which focus on values, lifestyle and religious beliefs, we can assume that UP-Hungary students, who were less religious than the others, had a more materialistic, rationalistic worldview and values. When we consider the different matters of belief and the with these the questioners are judged, it is apparent that students also accepted different matters of belief, which were non-rational, like religious, and non-religious matters of belief as well. A significant percentage of students believe in the basic issues of Christian belief, such as life after death, heaven, resurrection, or in non-Christian or non-religious matters of belief, such as telepathy, reincarnation, life as destiny, chance and luck. It is also evident based on our data that PPCU-Hungary students definitely believe in matters of Christian belief more characteristically (Table 14).

Table 14: *Students' definite fields of belief*

	PPCU-Hungary	*UD-Hungary*	*UP-Hungary*
God	68.6	44.2	44.8
Life after death	50.6	28.3	30.5
Satan	35.7	17.6	16.5
Telepathy	19.2	14.2	20.8
Heaven	50.4	30.7	27.2
Horoscope	5.1	6.3	5.5
Hell	33.3	18.9	20.2
Resurrection	47.5	21.1	21.7
Reincarnation	9.8	12.8	11.7
Supernatural power	41.5	24.1	23.8
UFÓ	11.6	9.7	10.7
Life as destiny	27.3	21.7	22.3
Chance	17.2	13.5	20.1
Luck	21	18.5	24.9
The predictability of the future	5.4	4.3	6.7
N	400	400	400

Source: "Delivering values and norms in Church-related higher education"

Summary

In this study, we analyzed the very rich and multileveled material of our research only in one dimension. We focused on whether there is any significant difference in students' opinions, experiences, values, and religiosity, if we only differentiate them based on their universities. Due to the formal constrains of this article, we did not analysed our data by gender, parents' educational level, type of settlement, religiosity, denominational affiliation, and other details, connections and results which are reported in our research volume. However, what looks most edifying based on our results is that those students who graduated from denominational secondary schools were most successful with regard to scholastic achievement. They get better marks than the others, and they were more numerous at PPCU-Hungary than at the other two universities. Nevertheless, this does not mean that they chose Pázmány exclusively. In students' motivation for choice of university, many PPCU-Hungary students emphasized the climate of the university, besides the professional level and knowledge that is available. At the other two universities, professional knowledge and high prestige were much stronger motivations in the choice of university. It is also apparent that besides relationships, community, and other integrative aspects – such as good climate of the university and good fellowship – the rational, professional aspects – such as fine professors, the excellence in professional field – are rated almost the same in the choice of university.

There were three statements about Hungarian higher education, which found agreement at all three universities. These statements include that the main task of the university is to educate white-collar strata that the financial base is inadequate, and that university degrees have less value now. In the evaluation of their university, it seems that PPCU-Hungary students are the most satisfied and many mentioned that their university is better than they had expected. However, UP-Hungary students are the most critical in evaluating their university but they are the least unsatisfied of all. PPCU-Hungary student experienced from the university on the most parts, including their studies, the presence of Christian values and knowledge. Independence in studies as an indispensable characteristic of higher education was mentioned only among UP-Hungary and UD-Hungary students, and only by a small percentage. The expectations concerning students' political thought was only mentioned at PPCU-Hungary and UP-Hungary, and at the latter, with slightly higher frequency.

PPCU-Hungary students most considered their university "Catholic" and "religious", and just a few of them thought that education and work at the university was focused on knowledge and that academic success is very characteristic. On the contrary, UD-Hungary and UP-Hungary students

thought that their universities were centered around knowledge and academic success. Besides, they agreed that their universities are modern and progressive. PPCU-Hungary students did not consider their university modern and progressive but students from the other two universities rated their universities as more intolerant or negative in some way. As far as some moral questions are concerned - for instance drug abuse – PPCU-Hungary students are more permissive than the others, while less permissive in more traditional moral questions - such as sexual questions, abortion, euthanasia, suicide – than other students, which may be explained by the Catholic, Christian values as the characteristics of religious engagement.

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APPENDIX

Table 12: *Students' accepted and rejected values*

Totally agree/ accept	*PPCU-Hungary*	*UD-Hungary*	*UP-Hungary*
A working mother can establish just as warm and secure relationship with her children as a mother who does not work	32.7	37.2	28.8
A pre-shool child is likely to suffer if his or her mother works	11.9	12.2	9
A job is all right but what most women really want is a home and children	10.9	7.7	5.5
Being a housewife is just as fulfilling as working for pay	11.6	9.7	9.3
Having a job is the best way for a woman to be an independent person	23.8	32.4	26.5
Both the husband and wife should contribute to household income	41.5	46.4	41.9
In general, fathers are as well suited to look after their children as mothers	15.6	22.9	17.6
Men are less able to handle emotions in relationship	11.6	18.1	10.8
Agree/accept			
Light and hard drugs must be distinguished	45.1	47.9	53.1
Medication abuse is also drug abuse	71.1	74.2	76.3
Drug abusers are delinquent abusers	19.5	22.8	19
Light drugs lead to hard drugs	42.2	42.7	33.2
We have to try out everything, including drugs as well	8.1	9.5	8.2
Light drugs are not dangerous if we are careful	22.1	17.6	21.1
Drug use is harmful for society	69.5	70.1	62.4
Drugs are not dangerous more than alcohol	15.2	16.2	18.9
Reject			
Cheating with student-card	23.4	30.6	27.4
Cheating on tax if you have the chance	50.5	55.5	55.9
Taking the drug marihuana or hashish	51.9	58.3	50.3
Lying in your own-interest	16.5	19.7	19.9
Married men/women having an affair	67.3	54.6	47.3
Someone accepting a bribe in the course of their duties	51.8	47.2	47.2
Homosexuality	52.4	51.9	48.1
Abortion	44.8	28.1	37.3
Divorce	13.1	7.7	14.9
Euthanasia	32.9	29.9	28.5
Suicide	67.3	63	58.5
Throwing away litter in a public place	53.3	56.6	43.6
Having a sexual relationship with someone's mate	39.6	34.4	25.9
Driving under the influence of alcohol	75.7	80.8	75.8
Paying cash for services to avoid taxes	24.7	34.9	34.3
Having casual sex	27.4	26.8	19.7
Smoking in public buildings	46.2	49	37.4
Speeding over the limit in built-up areas	22.5	32.1	28.4
Having sex before marriage	4.3	5.1	3
N	400	400	400

Source: "Delivering values and norms in Church-related higher education"

Table 13: *Students' religiosity measures*

	PPCU-Hungary	*UD-Hungary*	*UP-Hungary*
Denomination			
Catholic	74.7	40.3	63.5
Reformed	11.6	28.6	9.3
Evangelical	1.8	3.3	3.5
Jew	0.8	0	0.3
Other	0.3	1.8	0.8
None	10.6	25.3	15.8
Missing	0.5	0.8	7
Church going			
More than weekly	2.8	1.8	0.5
Weekly	26	9.2	4.3
More than monthly	11.1	5.6	7
Monthly	10.1	4.8	5.3
A few times per year	28	28.2	32.3
Less than once a year or never	22	49.6	43.6
Missing	0	0.8	7.3
Church going habit at age 12			
More than weekly	7.1	4.3	3.3
Weekly	49.5	20.7	34.8
More than monthly	8.9	7.1	10.8
Monthly	3.6	7.1	5.5
A few times per year	12.4	19.1	13.5
Less than once a year or never	18.6	40.6	24.1
Missing	0	1.2	8.1
Religious self-identification			
Religious, accept the teaching of the Church	22.9	14.1	8.8
Religious in their own way	57.9	45.3	47.1
Unsure	5.3	7.7	9.1
Not religious	7.6	24	17.6
Definitely has different convictions	5.3	7.2	10.1
Missing	1.1	1.8	7.3
N	400	400	400

Source: "Delivering values and norms in Church-related higher education"

JERZY JAROSŁAW SMOLICZ[1], DOROTHY M. HUDSON, MONIKA KONIECKO & MARGARET JOYCE SECOMBE

RELIGIOUS BELIEF AND MORAL VALUES AMONG SOME UNIVERSITY STUDENTS IN POST-COMMUNIST POLAND

The small scale qualitative research study presented in this paper examines the way two groups of Polish university students from different social settings were reconciling the traditional religious and moral values upheld by the Catholic Church, on the one hand, with the new secular values to which they were being exposed through the forces of political, economic and cultural change, on the other. Religious and moral values are here considered as specific examples of ideological values as defined by Znaniecki (1969; 1998). The cultural meanings they have for a given group, such as the Catholic Church, prescribe the standards of judgment and norms of conduct that guide its members in their thinking and acting (Znaniecki 1963; Smolicz 1979, 1999).

Contemporary Challenges to Faith and Morality

The contemporary ideological push to change traditional religious and moral values can be seen to originate from factors such as the following: (1) liberal trends within the Catholic Church itself, chafing at what they regard as the Vatican's conservative and centralist stance, against the spirit of Vatican II; (2) the older established anti-clerical and atheist movements, reinforced by a new kind of secularist scientism, sometimes regarded as an heir to the traditional humanist approach, but which in practice relegates humanity to an accidental and random speck in the timeless and infinite universe; (3) forces of globalisation, particularly in the media, which foster individualism based upon secular and consumerist orientations (Ben-Rafael - Sternberg 2001), underpinned by a materialism that denies all authority structures other than those dictated by the economic market; (4) alternative systems of religious belief, such as Islam or Buddhism.

In addition, over the last half century, Catholic moral values relating to virginity before marriage, fidelity in marriage and the sanctity of human life have been subjected to a particularly heavy onslaught through far-reaching

[1] Professor J J Smolicz who was the initiator and chief author of this paper, as well as the wider comparative study from which its data are drawn, died in 2006. The contact person for this paper is Dr M J Secombe of the School of Education at the University of Adelaide.

changes in the concrete reality of day to day living. Advances in medical science have brought effective ways of avoiding (as well as promoting) conception and of ending terminal pain and illness. The ready availability of such medications can be seen to have undermined, if not superseded, the previous formulation of moral values in the areas of life and death. It can be argued further that the rise of multinational pharmaceutical companies anxious to sell their products world-wide has created a flow-on effect in the consequent re-assessment and re-alignment of such moral values across the globe.

At the same time, the religious values which have most often underpinned traditional morality are being eroded in many parts of the world. In Western Europe, the political and economic power of the Christian churches, as well as their social influence, have declined, as fewer and fewer people remain active members. The resulting vacuum in moral values has been filled by an acceptance of secularist values which are promoted in most positive and persuasive ways through newspapers and popular magazines, television, films and the internet. These alternative values, centred on individualism and materialism, represent a rejection of traditional Catholic moral values, such as the restriction of sexual intercourse to marriage and the sanctity of human life. In contrast, the newly emerging individualistic values uphold a person's right to the immediate satisfaction of even momentary desires, often with little regard for the effect on others or the long-term consequences for the person and the community (Sasaki 2001).

The moral dilemmas which contemporary young people face, however, are more subtle than a simple choice between the rebellious rejection of time-sanctioned traditions in favour of contemporary secularist values and the single-minded upholding of Orthodox values in the world of the twenty first century. Some who subscribe to traditional religious and moral values, for example, are well aware of the existence of individual actions which breach the norm, but choose not to publicly acknowledge breaches, such as adultery for example, when they occur. It has been argued that the maintenance of such a balance has an important social function in minimizing conflict, ensuring the continuity of family life, and preventing obsessive, protracted and bitter legalistic disputes (Rauch 2001). From a social and cultural point of view, if the social actors involved in the situation refuse to acknowledge the occurrence of any breach and define the maintenance of marital fidelity as "real" (Thomas – Znaniecki 1927, quoted in Blumer 1939, 85), then in a social and cultural sense, the adultery does not exist and the fabric of family and social life is not damaged. The importance of maintaining this delicate moral balance is likely to be recognised more in Catholic societies which are also oriented towards collectivism (Smolicz - Secombe - Hudson 2001).

Religious and Moral Values in Poland

Catholic religion and moral values have deep roots in Poland. The country's history has been dominated by its position in the centre of Europe, wedged between the mainly Lutheran Germany and Orthodox Russia. A critical turning point came at the end of the tenth century with Poland's acceptance of Catholic Christianity, which resulted in the country's religious and cultural orientation toward the Catholic West rather than the Orthodox East. The distinctive character of Polish Catholic values and associated code of moral behaviour was also deeply influenced by the strict formulation of dogma during the counter-reformation and its aftermath in the seventeenth and eighteenth centuries (Halecki 1966, 316-349; Davies 1996, 469-476).

Over the long years of the Partitions of Poland, when the authority of the Catholic Church was deliberately weakened by the occupying powers, parish priests steadfastly continued to minister to the local people, the great majority of whom remained faithful in their worship and religious practice. The years of independence after the Treaty of Versailles saw the Catholic Church re-assert its role in public life, to the point where it was seen to embody "the most ancient and the most exalted ideals of traditional Polish life" (Davies 1981, 225).

The period after the Second World War saw a "battle for the souls of Polish youth" between the Catholic Church and the ruling Communist Party. Through the schooling system, the Party attempted to impose Marxist-Leninist dogma, and the model of socialist man in particular, on all children (Smolicz 1975, 60-61). Against this, the ethic of the "Catholic-Christian man" was steadfastly upheld by the Polish Catholic Church under the leadership of men as outstanding as Cardinal Wyszynski and Archbishop Wojtyla (later Pope John Paul II). Alone among the nations under Communist domination, Poland had "the sole large and independent organization...outside Party supervision and control - the Catholic Church" (Smolicz 1975, 59). According to Davies (1981, 225), the Catholic Church asserted itself during this time "as the chief moral arbiter of the nation, the principal popular counterweight to an unpopular communist regime".

Investigating Contemporary Values

In post-Communist Poland, the continuing importance of the Catholic Church appears to be reflected in terms not only of the allegiance of the great majority of the population but also of the pervasive influence of Catholic moral values in social life and Catholic leadership in public affairs, as evidenced by the election of a devout Catholic such as Lech Walesa as President. In the light of the previous period of ideological struggle, however,

a study of the religious and moral values to be found among two groups of university students in the post-communist period seemed pertinent. Would there be evidence of Communist secular and atheistic values being retained? To what extent would the religious beliefs and moral values upheld for so long by the Catholic Church still be maintained as a living tradition? How far were young people being influenced by their increasing exposure to the secular values of the Western world?

The student participants in this study were drawn from two Polish universities. One of these can be regarded as firmly set within the Catholic tradition. In 1918, the Catholic Church established the Catholic University of Lublin (KUL-Poland) as a privately funded institution in a provincial centre in the eastern part of Poland. Over the period of Communist rule, it functioned as the bastion of Catholic religious and moral values in Poland. Today it is a medium-sized university with faculties reflecting its religious base: Theology, Canon and Civil Law, Christian Philosophy, Humanities and Social Sciences, as well as specialised institutes in Polish Church History, Higher Religious Education and Migration. Many of its students have gone on to the priesthood and a variety of leadership positions in the Church and society at large[2].

The second institution used was the University of Warsaw. A state establishment, originally founded in the early nineteenth century, Warsaw now is a very large university, with a full range of humanities, social science and natural science faculties. It is positioned in the heart of a capital city, renowned for its high culture in music, art, literature and the theatre. Although surrounded by Catholic churches with historical links to the university, its culture has also been strongly influenced by anticlerical and communist atheistic counter-traditions, most recently augmented by global secularist trends[3].

Method

The data discussed in this paper were originally part of a comparative study involving university students from the Philippines and South Australia, as well as Poland (Smolicz - Hudson - Secombe - Koniecko - Nical 2001/2002). The 109 participants from KUL-Poland and the 89 from Warsaw were all undergraduates, drawn from social scientific disciplines such as sociology or anthropology. Within their discipline groupings, they were asked to complete anonymously a questionnaire in Polish on their religious and moral beliefs. Two thirds of those invited to participate returned completed questionnaires.

2 www.kul.lublin.pl/uk/
3 www.uw.edu.pl/en

The initial questions were designed to gather concrete data concerning the participants' background: gender, age, level of parental education and religious affiliation. They were then asked to make an assessment of their current state of belief on the following scale: (1) a convinced believer; (2) a believer; (3) searching for faith; (4) indifferent to religion but attached to tradition; (5) not a believer.

In another section of the questionnaire, participants were presented with a number of moral issues or dilemmas and asked to indicate whether they considered a particular action was "wrong". The range of responses available was: (1) Yes, it is wrong; (2) Depends on the situation; (3) No, it is not wrong; (4) No opinion.

The issues were deliberately presented as violations of traditional moral values, with the responses formulated in terms of the maintenance of traditional moral values. Of the eleven situations to be discussed, five could be regarded as issues related to sex and marriage: *pre-marital sex*; *divorce*, *extra-marital sex*, *prostitution* and *homosexuality*. The other four situations were classified as life and death issues: *abortion*, *contraception*, *euthanasia* and *suicide*. The two remaining situations dealt with *lying* and *stealing*, both of which could be considered as moral issues underlying social relationships.

From the data gathered, background concrete fact profiles were constructed for the participants from each university. The responses to the state of religious belief question and to the eleven moral dilemmas were summarized in frequency distributions for each university. These results are discussed in the sections that follow.

Background Concrete Facts

Table 1 presents an overview of the background concrete facts for the 207 respondents, 109 from the Catholic University of Lublin (KUL-Poland) and 98 from Warsaw University. The overall majority were women, who represented three quarters of the KUL-Poland students and just under two thirds of those from Warsaw. Not surprisingly, given their age range (19-22) and their status as undergraduate students, the overwhelming majority from both institutions were single. However, the two sets of respondents differed considerably in terms of their families' socio-economic status, as indicated by parental levels of education. A little under half the mothers, and over half the fathers of the Warsaw students had tertiary education. In the case of the KUL-Poland students, only a little more than a tenth of the mothers and just over a fifth of the fathers were tertiary educated. This difference could be explained by the greater educational opportunities in the Polish capital, compared to the rural region around Lublin.

For the question concerning religious allegiance, the pattern of responses from the two groups of students was similar, although stronger at KUL-Poland; the great majority claimed to be Catholic (Table 1). After more than four decades of Communist rule, which had set out to replace the religious belief of the Polish people with commitment to Marxist-Leninist ideology, it is remarkable that over four fifths of the Polish young people in this study still aligned themselves with the Catholic Church. It was also notable that a comparatively high proportion of Warsaw students failed to answer this question. It is possible that the students preferred to respond in this way rather than choose the option of no religious allegiance, which none of the students from either university selected. This was in sharp contrast to a group of university students from Adelaide in South Australia. Given the same questionnaire, 30% claimed to have no religious allegiance (Smolicz et al. 2001/2002).

Table 1: *Concrete fact profile of respondents (percentages)*

Background Characteristics	***Catholic University of Lublin (n=109)***	***Warsaw University (n=89)***
Gender		
Female	75	63
Male	25	37
Total	100	100
Marital Status		
Single	96	96
Married	4	4
Total	100	100
Parents with Tertiary Education		
Mother	13	46
Father	21	56
Religious Allegiance		
Catholic	88	81
Protestant	1	0
Other	4	6
None	0	0
No Response	7	13
Total	100	100

Source: extracted from Smolicz et al. 2001/2002

Participants' State of Religious Belief

A greater understanding of the students' commitment to their religion could be gained by comparing their responses on religious allegiance with those to the question which asked them to personally assess their state of belief (Table 2). The terms of the question offered a number of options

which included doubt, indifference and outright rejection, as well as distinction between what might be called a state of general or overall belief and one which involved personal conviction and commitment. Given this range of options, none of the students from either KUL-Poland or Warsaw failed to give a response – as against a no response rate of 7% and 13 % respectively to the more specific religious allegiance question (Table 1).

Considerable differences between the two groups of students were revealed in their assessment of their state of belief. Among the KUL-Poland students, the two categories of *convinced* (17%) and *believer* (68%) matched very closely the 88% who claimed allegiance to the Catholic Church in the earlier question. In contrast, the *convinced* (8%) and *believer* (40%) categories represented under half of the Warsaw students, much less than the 81% who had earlier indicated Catholic allegiance. The other half of the Warsaw participants distributed themselves among the various categories of doubt and rejection of belief. A fifth claimed to be *searching* for faith; another 16% were prepared to indicate that they were a *non-believer*; and a further 15% said they were *indifferent* to religion but attached to tradition. It would seem that the terms of the state of belief question encouraged a less constrained response since it did not demand a specific denial of allegiance to the Catholic Church. Even among the KUL-Poland participants, there were 4% who claimed to be a *non-believer* and 11% who said they were *searching* for belief (Table 2).

The interpretation of these responses needs to be considered in the cultural context of Polish society, particularly in relation to a person's profession of belief or disbelief, as well as the specific environments of the two universities concerned. In Poland, where the religious values prevailing in society are overwhelmingly Catholic, Christian faith has come to be regarded more as a social and cultural phenomenon into which children are born and enculturated, rather than a reflection of personal choice. In this ethos, it requires a very deliberate and conscious decision for individuals to completely reject their heritage of faith and exclude themselves from membership of the Catholic Church, by openly identifying themselves as a non-believer.

Individuals are also much more likely to claim to be simply a *believer*, rather than a *convinced* believer, because they do not generally think of faith in intensely personal terms, divorced from membership of the Catholic community. Even in such a strongly Catholic-oriented institution as KUL-Poland, the proportion of those claiming to be a *believer* (68%) far outstripped those defining themselves as a *convinced* believer (17%). Thus the pattern of belief revealed among the KUL-Poland students - 88% allegiance including a small core of convinced believers - could be said to be reflective of the mainstream Catholic tradition in Polish society.

The case of Warsaw, almost equally Catholic in terms of the religious affiliation of the student participants in this study, could be seen to reflect a different strand in Polish society. With almost a third claiming to be either a *non-believer* or *indifferent* to religion, the Warsaw respondents clearly included a large proportion of nominal Catholics who had lost the most fundamental of all Catholic values - belief itself (Table 2). This can perhaps be explained by the more cosmopolitan context of Warsaw where the influence of past secular traditions has been reinforced by contemporary globalising trends of consumerism and the attraction of the individually-oriented popular culture of the mass media originating from Western Europe and the United States. It is also possible that the comparatively high proportion of doubt and disbelief among the Warsaw students could be interpreted as an early indication of a decline in the authority and prestige of the Catholic Church among intellectual young people in post-communist Poland. No longer was there any need to look to the Church as the only bastion of the Polish people and their culture against their communist rulers (Davies 1981, 222).

The discussion of the various moral issues that follows provides a comparison of student responses from what the above data suggested were the different ideological perspectives of the two universities: the Catholic-oriented (KUL-Poland) and the secular-influenced (Warsaw).

Table 2: *State of belief of respondents (percentages)*

State of Belief	*Convinced*	*Believer*	*Searching*	*Indifferent*	*Non-believer*	*No Response*
Catholic University of Lublin	17	68	11	0	4	0
Warsaw University	8	40	21	15	16	0

Source: extracted from Smolicz - Hudson - Secombe - Koniecko - Nical 2001/2002

Responses to Specific Moral Issues

When presented with eleven action patterns which epitomized contemporary moral dilemmas, participants were asked to indicate whether they agreed that the action concerned was wrong; whether its moral status depended on the situation; or whether they considered the action was **not** wrong. The first of these responses was interpreted as upholding moral values, that is, the standards and norms of behaviour traditionally proclaimed by the Catholic Church in particular. The second response was taken as

indicative of a situation-dependent orientation to traditional moral values, more in line with Protestant doctrines of individual choice and responsibility. The third was regarded as demonstrating the rejection of moral values, as found in much popular culture and mass media emanating from Western Europe, Great Britain and the United States (Sasaki 2001). Table 3 presents the percentage frequency of each of these responses among the participants from the two universities. The results are discussed below in relation to the three categories of issues: sex and marriage; life and death; and social relationships.

Sex and Marriage Issues. The issue of extra-marital affairs was the one in which traditional moral values were most strongly upheld by respondents in both universities. More than four fifths of KUL-Poland students, as well as two thirds of Warsaw students, judged such actions to be wrong, with only 1% of respondents from both institutions considering that extra-marital affairs were **not** wrong. Prostitution evoked a pattern of condemnation very similar to extra-marital affairs among the KUL-Poland students, but only half of the Warsaw participants considered it wrong, while as many as 15% judged it **not** to be wrong (Table 3).

The pattern of responses for pre-marital sex and homosexuality was similar in showing considerably less support for traditional moral values, with this trend being more pronounced among the Warsaw students. Just under a half of the KUL-Poland students regarded both as wrong, while less than a fifth of the Warsaw students gave this response. Conversely, well over two thirds of the Warsaw students regarded pre-marital sex and homosexuality as **not** wrong, but only a quarter of KUL-Poland students shared this view. Overall, support for traditional moral values in relation to these two issues was about three times stronger among the KUL-Poland participants compared to those at Warsaw; conversely, the extent of the rejection of those values was three times greater in the Warsaw responses (Table 3).

The sex and marriage issue which caused most heart searching for the participants was divorce. Although only 13% of KUL-Poland participants were prepared to say divorce was not wrong, the proportion who claimed it was wrong was as low 40%. Hence the upholding of traditional moral values was considerably diluted in relation to divorce. This trend was even more pronounced among the Warsaw students, only a quarter of whom regarded divorce as wrong, while as many as 40% claimed that it was not wrong. On the issue of divorce, well under a half of the KUL-Poland students and less than a quarter of those at Warsaw could be regarded as upholders of traditional moral values (Table 3).

The situation dependent responses proved to be a good indicator of ambiguity in issues where the students were questioning traditional moral

values and considering the legitimacy of other ways of acting. Situation dependent responses were highest in relation to divorce - 42 % at KUL-Poland and 36% at Warsaw. Around a quarter of the Warsaw students gave this response to extra-marital affairs, while as many as 20% of the KUL-Poland students chose this option for pre-marital sex, an issue which most Warsaw students preferred to judge more definitively as not wrong (Table 3).

Life and Death Issues. The issues of abortion and contraception proved to be at the two ends of the students' moral evaluations. Four fifths of the KUL-Poland students considered abortion wrong, with only 4% regarding it as **not** wrong. About a half of the Warsaw students claimed it was wrong, while 12% considered it not wrong. In contrast, contraception was condemned as wrong by only a quarter of the KUL-Poland participants, while well over a third actually claimed that contraception was not wrong. The great majority of Warsaw students (over four fifths) took the view that contraception was not wrong, with fewer than 10% claiming that it was wrong. Thus the traditional moral position was upheld by both student groups in relation to abortion, though less strongly in Warsaw (Table 3). In the case of contraception, however, traditional moral values were rejected by both groups, overwhelmingly in the case of Warsaw, in favour of the more pragmatic, functional and secular values prevailing in the popular culture of Western Europe and North America (Sasaki 2001).

Support for the traditional moral condemnation of suicide came from two thirds of the KUL-Poland participants, as well as over half of the Warsaw students. The proportion who claimed that suicide was not wrong was quite small at KUL-Poland, but represented almost a fifth of the Warsaw students. The pattern of responses for euthanasia was very similar to suicide in the case of the KUL-Poland respondents, with two thirds considering it morally wrong and only an eighth regarding it as not wrong. Among the Warsaw participants, however, only a quarter considered euthanasia was wrong, while another quarter rejected the traditional moral value and regarded it as not wrong (Table 3).

The situation dependent responses again indicated the issues which held the greatest ambiguity for the participants. For a third of the KUL-Poland students contraception proved to be such a dilemma, while the Warsaw students overwhelmingly regarded it as not wrong. In contrast, it was abortion that was a dilemma for a third of the Warsaw participants, while the great majority of the KUL-Poland students claimed that it was wrong. Euthanasia was also a situation dependent issue for close to a third of the Warsaw students, with another 17% failing to answer this question. The issue of suicide at Warsaw and both euthanasia and suicide at KUL-Poland revealed a moderate level of situation dependent responses of around a fifth

(Table 3).

Social Relationship Issues. The students' responses to the two social relations issues were notable firstly for the similarity in the pattern of responses given by both groups of participants and secondly for the almost unanimous rejection of the not wrong option. The extent of condemnation was clearly evident in relation to stealing. As many as 87% of the Warsaw students upheld traditional moral values in regard to personal ownership by claiming that stealing was wrong. No other issue evoked such strong support for traditional moral values among the Warsaw students. A further 12% thought that stealing could be regarded as a situation dependent issue, but there were none who regarded it as not wrong. Among the KUL-Poland participants, the response was not quite so clear cut; 82% upheld the moral value against stealing, while a few more than in Warsaw considered it not wrong, or adopted the situation dependent stance (Table 3).

Lying evoked much less support for the traditional moral value which forbids it, together with evidence of a high level of ambiguity. Just over half at KUL-Poland and just under half at Warsaw considered lying wrong. The situation dependent stance was adopted by just under a half of the KUL-Poland students and just over half of those at Warsaw, a higher proportion than for any other issue. As with stealing, however, there were very few responses which indicated an outright rejection of the underlying moral value by declaring that lying was not wrong (Table 3)

***Table 3**: Responses to moral issues (percentages)*

	Catholic University of Lublin N=108 (100%)				***Warsaw University N=89(100%)***			
	Wrong	Situation Dependent	Not wrong	No Opinion	Wrong	Situation Dependent	Not wrong	No Opinion
Pre-Marital sex	47	20	26	7	15	12	72	1
Divorce	42	42	13	3	24	36	40	0
Prostitution	83	11	4	2	51	24	15	11
Extra-Marital Affairs	85	12	1	2	70	26	1	3
Homosexuality	47	13	22	18	16	9	69	7
Abortion	80	14	4	3	49	34	12	4
Contraception	26	33	37	5	8	9	81	2
Euthanasia	61	19	12	7	26	30	27	17
Suicide	65	19	26	9	51	22	19	8
Stealing	82	16	3	0	87	12	0	1
Lying	52	46	2	0	45	53	1	1

Source: extracted from Smolicz - Hudson - Secombe - Koniecko - Nical 2001/2002

Summary

Overall, the frequency distributions for the moral issues gave no evidence of students responding mechanically on the basis of an accepted moral code to which they felt obliged to adhere. Rather, the way in which the range of responses varied with each issue implied that students were making their own personal judgements on each of the dilemmas presented. As a result, the extent of maintenance, as against outright rejection, or the degree of ambiguity and questioning of traditional values differed for each issue. There was, for example, a substantial degree of consensus across the two universities and across all personal states of belief in the case of three moral issues – extra-marital relationships, stealing and lying. The high proportion of students at both universities who considered extra-marital affairs to be wrong (together with the very few who judged them to be not wrong) indicated a high evaluation being ascribed to marital fidelity, even among the Warsaw participants who had no qualms about countenancing pre-marital sex.

Stealing, and to a lesser extent lying, also evoked disapproval from the majority of respondents, with only a handful claiming that they were not wrong. Those in secular-influenced Warsaw appeared to perceive such behaviours as of greater moral danger in the individually-oriented world of the global economy than actions pertaining to sexual morality or life and death. Such attitudes are in line with the civil code where sexual behaviour is much less legally controlled, but where the protection of private property is paramount and penalties for lying, especially for those in public office, can involve career loss and severe legal penalties (Davies 1981, 142). These findings suggest that social relationship issues were not seen to be directly tied to the participants' religious beliefs, despite their specific prohibition in the Judeo-Christian ethic embodied in the Ten Commandments. Rather, the moral constraints against lying and stealing could be regarded as examples of what Ossowska (1985, 241) considered as more universal and humanitarian norms which "result from kindness to other [people] and contribute to a reduction of sufferings and to a feeling of security" for all individuals in society.

The consensus across both sets of respondents applied not just to the maintenance of traditional moral values, but also to their rejection and questioning. The greatest level of ambiguity in both groups occurred in relation to lying and to divorce. Furthermore, the strongest rejection of traditional moral values in both groups came on the issue of contraception. For Warsaw respondents, this represented the judgement of the overwhelming majority. In contrast, at KUL-Poland there was still a reasonable proportion of students who maintained the traditional view that all three of these actions were wrong, although in the case

of contraception, support was down to a quarter of the participants.

For three other issues, prostitution, abortion and suicide, a moderate degree of difference between the KUL-Poland and Warsaw respondents was apparent. The level of support for upholding traditional values was quite high at KUL-Poland, especially in relation to prostitution and abortion. Only about half of the Warsaw students, however, upheld traditional moral values in these situations, with the other half spread across the options of situation dependent and rejection.

The gap between the two groups of students was much greater in relation to pre-marital sex, homosexuality and euthanasia. Roughly three times as many KUL-Poland respondents supported the maintenance of traditional values on these issues as in Warsaw. What was notable was the Warsaw students' high level of rejection of traditional values in the case of pre-marital sex and homosexuality. In relation to euthanasia, those at Warsaw who adopted a situation dependent stance or failed to answer the question amounted to almost a half of the participants.

In summary, it is worth noting that the student responses contained no explicit reference to allegiance to Marxist-Leninist ideology, nor any acknowledgement of its residual influence on the students' judgement of moral issues. The study did provide evidence of decline in the upholding of Catholic moral values, particularly in areas such as divorce and contraception, which could be traced to the encroachment of secularist values mostly generated under the impact of consumerism as a global phenomenon (Scheuch & Sciulli 2000; Ben-Rafael & Sternberg 2001). However, it was clear that these global secularizing trends were being mediated through the particular ideological orientation of the two universities. Rejection of Catholic belief and moral values was greater at Warsaw, which made no provision for the teaching of religion or moral philosophy, but espoused an ethos that endorsed globalizing secularist trends and alternative belief systems that challenged traditional values[4]. Maintenance of belief and traditional morality was notably higher among the respondents who attended KUL-Poland, where the teaching of Catholic religious beliefs and moral values was regarded as an explicit part of their mission[5]. Although signs of value change were perceptible on some specific issues among the Polish young people who took part in the study, there was no evidence of the collapse of the entire system of Catholic belief and its associated moral values.

[4] www.uw.edu.pl/en
[5] www.kul.lublin.pl/uk

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SZILVIA BARTA

STUDENTS' MORAL AWARENESS AND RELIGIOUS PRACTICE – THE OUTCOMES OF AN INTERREGIONAL RESEARCH

The aim of this paper is to present the outcomes of an interregional research, which was conducted at the Hungarian-speaking higher educational institutions of the Ukraine, Romania and Hungary. The study proves that religious students are more aware of academic values, such as reading obligatory and recommended literature, attending classes, not using crib sheets, not plagiarizing or not cheating at examinations. Religiosity is studied in terms of internal (praying habits) and external (going to Church) variables. The paper states that religious students rather conform to academic ethical norms and rules, and are more intolerant towards academic misconduct.

Theoretical background

As a result of expanded higher education, numerous studies have been concerned with the increased workload of lecturers, the changed tasks of academia and the role-crisis of higher education (Hrubos 2009; Barakonyi 2004, cited by Polónyi 2009). As far as traditional roles, norms and values are concerned, which are presented by academia and are to be transmitted through the various formal-informal, written-unwritten, actual-hidden codes and rules of higher education, several researchers have focused on students' norm-system and the values they prefer in general. In our paper, we now concentrate on the specific area of morals with regard to students' level of moral awareness towards academic issues.

As far as the importance of academic student cheating is concerned, it is argued that it emerged into a significant issue that needs to be considered. For this, two main reasons are provided, which include the regards of the profession concerned and students individual-personal aspects. The damage to the reputation of a certain profession, the institution or its degrees within that particular vocation may be the results of graduates who are incompetent within their own career, thus they endanger society with their low-quality work. Moreover, academics need to spend time to control cheating, which period takes away the time of focusing on other students or improving the learning process itself. Besides, cheaters may acquire unfair advantage, thus effacing other students and may graduate as unprepared to a certain profession. And what is the most important concerning our research topic on moral issues, "in

addition, there is the possibility of the moral harm that may occur when cheating is allowed to flourish" (Dick et al. 2003, 173).

To better understand the relation of morals and academic misconduct, morals are listed among the factors that influence students' habit to conduct academic dishonesty. Based on earlier findings, it is concluded that "students who perceive that social norms permit cheating cheat to a greater extent than students who perceive a non-supportive norm … or who felt a stronger moral obligation to avoid cheating…" (Whitley 1998, 247). Although morals are found to affect cheating behaviour, religiosity was not proven to be related to dishonest acts. What is even more, no difference is found in terms of religiosity between students who commit academic fraud and students who do not. We wish to check this result by examining whether individual and social religious practice, plus denominational membership affect students' moral awareness towards academic misconduct.

On the contrary, it is assumed that ethical learning takes place within the family, through religion, education, vocation and other sources. It is also argued that the influence of these sources of socialization can be perceived during people's professional careers (Ruegger & King 1992). What is even more, the "conceptualisation of right and wrong, good and bad … develops throughout the years of formal education and often beyond... Therefore, examining the moral reasoning of university undergraduates towards the end of their degree studies is an interesting area to explore" (Gammie – Gammie 2009, 51). In our paper, we wish to examine the effect of religion – as a source of ethical learning and moral socialization – on the moral judgement of BA/BSc students who are in their final year, thus combining the Gammies' unexplored research area with one form of Ruegger and King's ethical learning. It is of great importance to note that moral awareness and moral judgement cover what students think right or wrong, acceptable or unacceptable but agreement or disagreement with certain statements does not equal their actual behaviour when they really have to make an ethical decision. Although further limitations besides the above mentioned one exists, such as that students may answer questions according to social norms and socially prescribed conceptions (Randall & Gibson 1990, Gammie & Gammie 2009, 55), we wish to examine students' moral stages as future predictors of their moral behaviours.

We agree with those approaches that differentiate moral awareness and moral sensitivity. While the former is defined as "both an ability to recognize the moral issues in a morally ambiguous situation and the ascription of importance to these issues" (Jordan 2009, 239), the latter one is defined as the "the first step in the moral action process and is defined as recognizing the effects of one's actions on others" (Jordan 2009, 238 quoting Rest 1986, 1994).

While the four-component model, which combines and differentiates moral sensitivity, moral reasoning, moral motivation and moral character (Rest 1986,1994), assumes the process as phases of linear development that lead one to moral behaviour, other emphasize the judging nature of the same process, thus the same components are seen "as a series of steps that contribute to an ethical decision", so that "moral awareness, or recognising the moral nature of a situation, is considered to be the first step in ethical decision-making. Deciding what is morally right and then making a moral judgement then follows. The third step involves the establishment of moral intent, in other words, deciding to give priority to moral values over other values. The final step is engaging in moral action" (Lowry 2003, 9).

The judging nature of the ethical decision making process (Lowry 2003) and the definition of moral awareness which clearly considers other people (Rest 1986,1994) is even further refined when it is argued that moral awareness is "a person's recognition that his/her potential decision or action could affect the interests, welfare, or expectations of the self or others in a fashion that may conflict with one or more ethical standards", by adding the ethical standards and norms to it (Butterfield et al. 2000, 982). For them, "moral awareness is a critical first step in an unfolding ethical decision-making process because issue interpretation is likely to set the premises within which subsequent thought processes take place. Moral issues rarely come equipped with "red flags" identifying them as moral, and as a result the ethical component of a decision may not be apparent to the decision maker…" (Butterfield et al. 2000, 983-984).

Based on these approaches, we wish to examine the level of moral judgement of final year BA/BSc students concerning events to appear typically in higher education and we presume that their level of moral awareness strongly correlates with the different measures of religiosity as religion is considered as a source of ethical learning. Consequently, we suppose that a higher level of religiosity correlates with a more alive awareness towards academic moral issues.

Data

Sampling, database

The analysis is based on the "Impact of Tertiary Education on Regional Development" (TERD) project.[1] The sample covered a cross-border region of Hungary, Romania and Ukraine. The query and the data-entry

[1] The "Impact of Tertiary Education on Regional Development" (TERD) project of Prof. Dr. Tamás Kozma was conducted by state support (OTKA 69160).

processes were conducted in 2008, at the Hungarian-speaking higher educational institutions of the investigated region, as the compact Hungarian national minorities who were living along the Hungarian borders in Romania and the Ukraine have managed to establish their own institutions (Pusztai 2008a). Subjects of research were formed by the third-year (school-leaving) BA/BSc students of the University of Debrecen, the College of Nyíregyháza, the Kölcsey Ferenc Reformed Training-College, all three in Hungary, and several trans-border institutions including the Partium Christian University in Oradea, Romania; the state University of Oradea, Romania; the outsourced institute of the Faculty of Psychology and Educational Sciences, Babes-Bolyai University in Satu Mare, Romania; and the II Rákóczi Ferenc Hungarian Teacher Training College of Transcarpathia, Ukraine.

The sample is representative per faculties; students were queried at all faculties based on student headcounts. Sampling was conducted with team query, seminar groups were selected random and were queried fully. The sample of the survey included N=1361 students. Our research is also based on a focus group interview, which was executed 2009 with six MA students in pedagogy. This qualitative method helped us in forming student-types and in weighing the acts of academic misconduct.

Dependent variable – moral awareness, academic ethics

We have used the Likert-scale, which was developed by our research group, to measure students' attitude towards academic misconduct and their level or moral awareness. The questionnaire contained a question about how much the respondent agreed to several statements, which included it is evident to lend notes, to read compulsory literature, to read recommended literature beside the optional ones, it is important to study even if one could cheat, it is acceptable to buy one's thesis, to graduate without real study performance, to plagiarize, to miss classes regularly, to use crib sheets regularly, to study only for higher bursary, and to study extensively only those subjects that one is interested in. Possible answers included a four-point Likert-scale with (1) strongly disagree, (2) disagree, (3) agree, (4) strongly agree.

As the questionnaire contained statements much of negative sentences and acts related to moral awareness and academic misconduct, we have recoded three statements to be pursued based on our focus group interview in the following way. We multiplied the answer points to the "it is important to study even if one could cheat" question with 4, to the "it is evident to read recommended literature beside the optional ones" statement with 3, and we doubled the score to the "it is evident to read compulsory literature" act.

Independent variable – religiosity

We measured students' religiosity with two variables. One is an external factor which examined the frequency to go to Church. We considered this variable important because we regard morals as a social product, which is built by and within communities. Consequently, we assume that affiliation towards a religious community, that is, practising one's religion socially influences one's level of morals, which is exemplified by moral awareness towards academic issues. Possible answers to this question included several times a week, once a week, monthly, at big holidays, annually and never. We integrated the weekly and monthly options into 1 - regularly, and we recoded at big holidays and annually options into 2 - rarely. As a matter of course, never remained an individual option to be selected. The distribution of the above listed three options of the external variable of religiosity was 23.4% - regularly, 44% - rarely and 32.6% - never, in respect to all students in our sample.

The internal variable for measuring religiosity was the one that examined praying habits. We examined this factor because – as presented in the literature discussions above – most authors consider moral awareness as an internal development phase or calculation process. The answers to the *Do you pray at home?* question included 1 - yes, together with family members, 2 - yes, individually, and 3 - no. We handled both yes answers jointly during our analyses. The distribution of these two options was 47.3% - yes and 52.7% - no as far as all students in our sample are concerned.

We also included denominational membership in our analysis, which contained possible answers of 1- Roman Catholic, 2 - Greek Catholic, 3 - Reformed, 4- Lutheran, 5 - other denomination that is not listed among the previous ones. Respondents could also indicate whether they 6 - did not belong to any denominations or 7 - did not wish to answer this question. The distribution of these potential answers was 25.3% - Roman Catholic, 11.3% - Greek Catholic, 34.1 - Reformed, 3% - Lutheran, 2.6% - other denomination, 19.6% does not belong to any denominations and 4.1% does not want to answer with respect to all students of our sample.

The countries in which students were studying were measured with the variable that stored their faculties. All faculties in Hungary were cumulated into option 1 - Hungary, all faculties concerning Romania were assigned into option 2 - Romania and the only faculty in the Ukraine was implicitly treated as 3 - Ukraine. In our sample, 88.3% of the examined students attended some kind of higher educational institutions in Hungary, whereas the ratio of students was 8.7% concerning Romanian higher educational institutions and 3.1% the Ukrainian college. In Romania and the Ukraine, students are represented in fewer numbers as the Hungarian-

language higher educational institutions operating there are considered as parts of minority education, meaning that those universities and colleges are organized by (and not for) minorities so that they can study in Hungarian (Kozma 2005).

The countries in which students attended Hungarian-language higher educational institutions are considered important as their societies are characterized by different levels of religiosity and loyalty as far as traditions are concerned. In this way, living in one of the three countries influences students' religious habits and their level of religiosity. Population is traditionally the most religious in Romania and the least in Hungary (Zulehner et al. 2008). Although the religiosity of the Hungarian people living in Romania is different than that of the Orthodox majority, they are characterised by a more intensive religious practice than people living in Hungary, which tendency was also palpable when youths of this region were examined (Pusztai 2007).

Analysis

Moral awareness

As mentioned above, only a portion of students' moral awareness is measured and analyzed here, their awareness to ethical issues are examined only in the area of academic values. After having recoded and weighed positive acts, we conducted a cluster analysis to categorize students into different groups, based on their values considering study work in higher education. As it is presented in Table 1, we differentiated three groups of students. One is called norm-conformers, which is made up of students who read compulsory and recommended literature, who are eager to study even if they could cheat, and these students are the less likely to accept acts of academic misconduct. The second group of students is characterized by a strong permissive attitude towards the different forms of cheating, they may not reject unfair, unethical deeds. The third group of students is called drifter as these students are likely to conform to one of the first two groups depending on different situations, they know that they have to study but they would only undertake compulsory duties. Besides, drifters know that it is not good to cheat but they would agree to perform "less serious" cheats, such as missing classes or using crib sheets.

Lending notes to fellow students is evident for all the three groups, thus this factor was not proven to be a dominant, decisive variable when categorizing students. What is surprising that norm-breakers would tend to read recommended literature more likely than drifters, which is quite unexpected. What is even more unforeseen is that drifters would study even if

they could cheat almost as much probably as norm-conformers would do so, however, drifters read compulsory and recommended literature less likely than norm-breakers do. Reading habits is a really interesting question, as it reveals that even norm-breakers accept the fact that they have to read literature, though drifters conform to this study expectation more reluctantly. Otherwise, probability factors show tendencies that we would expect, namely that norm-conformers are the least likely to accept cheating types, norm-breakers are much more open towards those and drifters stand off and on either sides but they are generally closer to the "worse" pointer of the scale. We work with the three student types presented below during further analyses.

Table 1: *Student types based on moral awareness towards academic values*

	Norm-conformer	*Norm-breaker*	***Drifter***
It is evident to lend notes	3.46	3.39	3.48
It is evident to read compulsory literature	7.00	6.00	5.00
It is evident to read recommended literature beside the optional ones	9.00	7.00	5.00
It is important to study even if one could cheat	14.00	7.00	13.00
It is acceptable to buy one's thesis	1.25	1.55	1.50
It is acceptable to graduate without real study performance	1.38	1.66	1.44
It is acceptable to plagiarize	1.64	1.79	1.70
It is acceptable to miss classes regularly	1.68	2.03	1.87
It is acceptable to use crib sheets regularly	1.85	2.27	2.05
It is acceptable to study only for higher bursary	2.33	2.64	2.52
It is acceptable study extensively only those subjects that one is interested in	2.34	2.53	2.56
Total* N (1333):	492	341	500
Total %:	36.9%	25.6%	37.5%

Source: own table, TERD data
*missing: N=28, 2.1%

As for the ratio of the different student groups within each country of the investigated region, we examine Table 2. We analyzed student types within countries and not the distribution of citizenship within each group because of the lower student headcounts from Romania and the Ukraine. The majority of students living in Hungary belongs to the drifter group but the ratio of norm-conformer students is almost as high as of that. Hungarian norm-breakers represent a slight more than one quarter of their sample. As for Romania, almost twice of the students examined belong to the norm-conformer type than in Hungary. As a result, one fifth of the ethnic Hungarian students in Romania are drifters and almost one fifth of them are norm-breakers. Furthermore, half of the students living in the Ukraine are

norm-conformers, one third of them can be categorized as drifters and the rest of them belong to the norm-breaker type.

To conclude, we state that students living in Romania and Ukraine are more aware of moral issues related to their study work in higher education, they are more sensitive towards moral questions and they bear a more ethical attitude towards academic work than students in Hungary do. The majority of students in Hungary is not certain about what is right and wrong in terms of academic working specifications, they do not own a stable value-system and definite judgment over the borders of ethical and unethical acts. We wish to explain part of this difference with the religiosity of the countries examined.

Table 2: *Student types per countries (%)*

	Hungary	Romania	Ukraine
Norm-conformer	34.2	59	50
Norm-breaker	26.5	19.7	16.7*
Drifter	39.3	21.3	33.3

Source: own table, TERD dataChi-square test: 0.00
*Number of cases in the cell: * =7*

Religiosity

Hungary belongs to the moderately religious countries in Europe, though a huge number of residents became irreligious during the past decades – as far as institutionalised religiosity is concerned (Zulehner et al. 2008), almost two-thirds of the Hungarian population identifies itself as religious (15% is religious according to the teaching of the churches, 50% is religious on its own way). While denominational membership is not treated as a variable of religiosity, the fact that more than half of the Hungarian population assumes itself with the Catholic Church, 16% of it belongs to the Reformed Church and another 16% claimed that they do not belong to any denominations shows us that churches are still considered as important orientation points (Rosta 2007). However, more and more young people do not follow the teaching of traditional churches but are religious on their own way, which may imply "that traditional churches have to face a great challenge to maintain their role in society" (Tátrai 2008, 421).

On the contrary, Romania is a strictly religious, Orthodox country; it is the most religious country in Europe (Tomka 2005). The Romanian Orthodox Church is "the dominant Church in the state" by comprising more than 86% of the population but there are several other denominations – such as the Roman Catholic, Reformed, Lutheran, Unitarian churches or the Jewish community – that satisfy the role of protecting ethnic minorities and

building their own national identities (Flóra – Szilágyi 2008, 155). In the investigated borderland region, the ratio of those youths that are affiliated with the Church (cca. 90%) (Pusztai 2009b, 181) and practice their religion individually (59,1%) are high (Pusztai 2007).

Ukraine could be separated into two zones: an enormous Orthodox and a smaller Catholic and Protestant one, which is characterized by Western traditions, due to long historical and cultural processes. The majority of the Ukrainian population is Orthodox with an important Greek Catholic minority, but a remarkable proportion of it is Roman Catholic, comprised by Hungarians, Poles who live along the western borders and besides, German and Slovak people. In addition, ethnic Hungarians of Transcarpathia belong to the Reformed Church in such a huge ratio that "it can be assumed that the Reformed Church practically performs the role of a national Church" (Molnár 2008, 87). Based on the authors and literature cited above, we check the attributes of our sample.

As for the frequency of going to Church, we found that students living in Romania and the Ukraine are characterized by a more intensive attitude towards religious community, they go to Church regularly three-four times more than students in Hungary do. As shown in Table 3, the majority of students living in Hungary goes to Church rarely, and a likewise notable ratio of them never attends churches. The huge number of Hungarian students never going to Church supports the statement of Tátrai in that more and more people have lost their connections with religious organisations and the young population is becoming more and more secular, hybridised, and the various forms of individual religious practice or neither type of religious practice are spreading among them. On the contrary, the strict religiosity of students in Romania and the Ukraine can be perceived through their intensive relationship with their religious communities and spiritual leaders.

We also examined students' praying habits according the distribution of citizenship. Based on earlier researchers' findings and our results concerning the frequency of going to Church, our assumptions about students' praying habits in the three countries proved to be true. All students in the Ukraine and the majority of those living in Romania pray at home, which is the result of their strong faith or tradition. However, almost 60% of students in Hungary do not pray at home. If we take it into consideration that – based on Table3 – more than twice as much students who live in Hungary pray at home as compared to the low ratio of regular Church-goers, we can conclude that those who do not join their religious community frequently do pray at home. However, the opposite may be true as well, namely, those who sometimes go to Church may not practice their religion individually.

Table 3: *Religiosity per countries (%)*

		Hungary	*Romania*	*Ukraine*	*Total*
Frequency of going to Church	Regularly	15.7	69	90.5	23.4
	Rarely	47.2	28.3	9.5**	44
	Never	37.1	2.7*	0	32.6
Do you pray at home?	Yes	40.9	85.3	100	47.3
	No	59.1	14.7	0	52.7

Source: own table, TERD dataChi-square test: 0.00
*N=3** N=4

As for the denominational distribution of our sample, we can state the following. One third of the students of the Hungarian sample belong to the Reformed Church, which is to be explained below by the special historical background of the investigated region (Kozma et al. 2005). One quarter of Hungarian students is Roman Catholic, which is the dominant denomination in Hungary. Despite the fact that more than 70% of them confirmed a denominational membership, a huge – as compared to Romania and Ukraine – proportion of Hungarian students is not a member of any religious communities, which tendency has already been presented in recent studies (Pusztai 2009a). On the contrary, the ratio of ethnic Hungarian students in Romania and the Ukraine who do not belong to any denomination is negligible. The prevalence of the Reformed Church is higher in the Romanian and Ukrainian sample than in Hungarian sample, moreover, its ratio in the Ukrainian one is overwhelming. However, one third of students of the Romanian sample confessed themselves as Roman Catholics.

Table 4: *Denominational membership per countries (%)*

	Hungary	Romania	Ukraine	Total
Roman Catholic	25	32.8	11.8*****	25.3
Greek Catholic	12.6	2.5*	2.4**	11.3
Reformed	30	56	81	34.1
Lutheran	3.2	0.9**	2.4**	3
Other denomination	2.4	5.2***	2.4**	2.6
Does not belong to any denominations	22.4	0.9**	0	19.6
Does not want to answer	4.4	1.7****	0	4.1

Source: own table, TERD dataChi-square test: 0.00
Number of cases in the cell: * =3; ** =1; *** =6; **** =2; ***** =5

The dominance of the Reformed Church in all the three samples can be explained by the fact that the core of the investigated region was part of the one-time Transylvanian state, in which religious tolerance became law and practice for the first time in Europe in the 16th century, thus the Reformation process prevailed in this area. Despite the dominance of the Reformed Church, the inhabitants of this region are tolerant towards other denominations as well, which

is well exemplified by denominationally heterogamous marriages and different churches built beside each other (Kozma et al. 2005).

Correlation of moral awareness and religiosity

As argued earlier, atheist – as well as theist – people in some strictly religious countries (for example, Romania, the Ukraine) are sterner in moral affairs than the definite believers in some Western European countries, such as Hungary (Smrke 2006). Flere examined the correlation of religiosity and norm-breaking among students in the Slovenian higher education including acts of vandalism, alcohol- and drug-abuse, violating rules inside and outside school, and he found that norm-conform behaviour and religiosity correlate – meaning that religiosity establishes coherent value-systems (Flere 2006). Tomka states that the majority of societies think that churches are able to answer moral, social and family affairs relevantly. Based on EVS and "Aufbruch" data (1998), the degree of the Churches' competency varies per regions but one third of societies, sometimes even two third of them, indicated that the Churches are competent with respect to public issues and private morals (Tomka 2007). Flóra and Szilágyi interpreted the roles of churches as "'the moral conscience' of their nations" related to the situation of churches in Romania (Flóra & Szilágyi 2008, 153). Besides, Tomka also notes that the difference between religious and non-religious people in terms of public morals, such as corruption or tax evasion, is more remarkable in Hungary than in other post-socialist countries (Tomka 2008). We wish to reveal the correlation zone of religiosity and morals with the particular area of students' moral awareness towards academic working specifications – besides public, private and community morals.

As for the impact of religiosity on our student types, we analyze Table 5. Most norm-conformer students join their religious community rarely, one third of them is regular Church-goer but the remaining one third of them never visits their religious communities. Besides, the number of those students who visit their religious community regularly among norm-breakers decreases to one fifth, as compared to the one third proportion among norm-conformers. Consequently, the rate of those norm-breakers who never go to Church increased. The same tendency is detectable among drifters, namely, that almost half of them go to Church rarely, less than one fifth of them are regular Church-goers and more than one third of them claimed that they never join their religious communities.

As far as the internal variable of religiosity is concerned, we state the following based on Table 5. More than half of norm-conformer students pray at home, which ratio decreases to almost 44% among drifters and a slightly

more than 41% among norm-breakers. As a result, the proportion of those students who do not pray at home increases among norm-breaker and drifter students to almost 60%. Although we should consider the fact that almost half of the norm-conformer students do not pray at home and they still belong to the student group that bears the most stable value-system and most definite attitude towards academic ethical issues, we shall also note that the majority of uncertain students does not practice their religion individually. This tendency proves us that religiosity is not the only factor that determines and establishes morals but it certainly has an unambiguous role in achieving it.

Based on both the external and internal factors of religiosity, we can conclude that the less stable norm-system we perceive, the more students are identified who visit Church rarely, even more students who never go to Church and who do not pray at home. This indicates a general tendency that those groups who accept unfair academic acts openly and who are characterised by a less definite level of moral awareness in the present framework tend not to practice their religion in community or individually to a greater extent than the average.

Table 5: *Religiosity per student types (%)*

		Norm-conformer	*Norm-breaker*	*Drifter*	***Total***
Frequency of going to Church	Regularly	30.4	21	18.1	23.4
	Rarely	40.6	42.4	48.5	44
	Never	29	36.6	33.4	32.6
Total		100	100	100	100
Do you pray at home?	Yes	54.7	41.4	43.8	47.3
	No	45.3	58.6	56.2	52.7
N		100	100	100	100

Source: own table, TERD dataChi-square test: 0.00

Summary

Our aim was to reveal whether religious students are more aware of academic values, which was confirmed with the help of external and internal factors of religiosity. Religious students rather conform to academic ethical norms and rules, and are more intolerant towards academic misconduct. Based on a Likert-scale listing acts and statements concerning academic ethical issues, we formed three student types. One is made up of those students who possess a firm judgement of what is acceptable or not in moral terms. The other is formed by students who do not reject immoral acts, and

the third type includes students who are undecided or tentative meaning that their value-system is really dependent on the situation itself.

More norm-conformer students visit their religious community regularly than norm-breaker or drifter students, while a higher proportion of the latter two student types go to Church very rarely or not at all. Besides, the majority of norm-conformers pray at home, while norm-breakers and drifters tend not to practice their religion individually. As religiosity proved to be an influencing factor for moral awareness among university and college students, inhabitants of Romania and the Ukraine were proven to be more sensitive towards moral issues, as these two countries are characterized by stronger religiosity.

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VERONIKA BOCSI

DIFFERENCES IN STUDENTS' TIME USAGE IN THE LIGHT OF VALUE SCALES AND RELIGIOSITY

The time usage differences (measured in hours and minutes) are examined in sociology mostly by empirical researches through the filter of "hard", socio-cultural variables (settlement type, qualification, gender). This tendency appears to be characteristic of e.g. Hungarian time budget examinations as well. This type of research technique for time usage is ultimately well-founded as gender differences, the inequalities visible by settlement types or the type of education show us interesting interrelations when we examine the everyday life of certain social classes. At the same time, we have to see that the system of factors shaping lifestyle is extraordinarily complex, and among the most important variables (that form time usage) we can also find the cultural principles that are realizable by the help of value sociology. The highlighted role of values in the evolving of the features of lifestyle – and thus in its relation to time – is also realized by the various lifestyle-sociological theories. However, in the realm of empirical researches, this is just slightly transparent. The aim of the present study is to include the realm of values into the time usage explanatory variables in an empirical manner, and to unveil the type of differences that can be shown in the scope of values when examining the given student groups – in the case of two subsamples – taken in the student population – (puritan- and leisure time-oriented lifestyles). In the first part of our study, however, we have to attempt to summarize the section created by the sociology of time and the realm of values – and by doing this, we attempt to uncover the complex relation system of the two areas, into which we will embed our empirical analysis as well. We may also make the highlighted examination of the certain elements of value preferences (e.g. the dimension of religiousness) reasonable.

The value-sociological reading of the relation to time

The relation to time, just as the category of lifestyle, points further – over the determination of material environment, the material dimension and the most important socio-cultural variables. According to Losonczy, lifestyle is formed by the following factors: environmental conditions and features, the system of customs and norms (that can weigh itself on the individual with various intensity levels), cultural patterns and the personality structure of individuals (Losonczy 1977). Thus, lifestyle features evolving by the influence of these factors produce rather divergent figures. At the same time, the

macro-structural effects produce similar characteristics within social groups and cultural circles. The concept of habitus used by Bourdieu (1977), which pertains to the attitudes lying in the background of the choice of activities, may also correlate to the research of time in a sociological way, and points out the significance of value preferences.

Cultural sociologies – and maybe value sociology most – therefore are able to provide us with major grounds when researching how individuals organize their life rhythm or circle of activities, and they are also able to touch the dimension of time regarding the comparisons between cultures.[1] The preferred values in societies are one part of Durkheim's collective conscience, and their influence is realized not only with the help of tight communal integration but they influence individual decisions and human actions by interiorization. The transformation of values will leave its mark on the features of its relation to time as well. (cp.: Weber 1958).

At the examination of the category of lifestyle – especially when researching the system of explanatory variables lying in the background – the categories created by Riesman have outstanding significance. The human types controlled by traditions, from the inside or outside, can be characterized by different time approaches, circles of activities, autonomies and value scales. The activity structure of the traditional type is bound – they also have a weak right for decision. Inner-directed individuals will set themselves free from the overwhelming requirements coming from the outside, yet the rhythm of life required by themselves will demand even greater efforts and will hardly leave a chance to choose optional activities. Inner-directed individuals are characterized by an ambition to move towards a higher direction – but this mobility will also leave its mark on the circles of activities and time usage. A significant part of the day is comprised by work tasks, and leisure time is little, less emphasized and its rhythm is bound. This is the human type that breaks up with the predefined, social nature of lifestyle – the one that breaks up with the set and unavoidable entertainment opportunities and scenarios – moreover, they are the ones that are prone to spend these times even with work. Outer-directed individuals have a value scale which highly emphasizes leisure time and entertainment. This is accompanied by an effort to shorten the time spans of work to the very minimum. The entertainment of these individuals is mostly built upon the elements of mass culture, and mostly occurs in the social environment. (Riesman 1961). The student subsamples

[1] Kluckhohn and Strodtbeck did a comparative value sociological research in the South-Western part of the USA. They examined five peasant communities: Spanish-Americans, mormons, Texans, and zunyi and navaho Native Americans. One aspect of the research was the time orientation of the examined groups (Kluckhorn-Strodtbeck 1961).

distinguished in our research will – according to our presumptions – share similar features to these two latter groups.

Explanation to the different time usage of social classes

The features of lifestyle in relation to time belong to the very characteristics of social classes – e.g. educational or cultural level or space usage (Fejős 2000). These unique features and inequalities (that divide groups) within the different time structures become realizable in the system of activities, and in the durations and times of activities.[2] This explains that for the actualization of a mobility oriented upwards, individuals need a change of lifestyle and therefore a new time schedule and, also the transformation of their activity structure. Thompson sees the escape from poverty accomplishable by the creation of a puritan time schedule (Thompson 1967). Moving to the upward direction is impossible to accomplish without the transformation of lifestyle even according to the famous "Poverty Theory" of Lewis (Lewis 1963).

The more efficient treatment of time and the usefulness and importance of leisure time are more traceable in the thinking of the middle class and the elite (Falussy 1993). The part of leisure time that deals with self-training, studying and the development of different skills, becomes gradually more important; their usefulness in the sphere of work is unquestionable. These activities, therefore, cannot be considered unproductive as investing into the cultural capital will return after a certain time. The existence of these long-term ideas correlate to the time perspective of social classes, as these sacrifices cannot be interpreted as a way of thinking characterized by concentrating on the present.[3] There are numerous examinations analyzing the relationship between the time-perspectives and the socio-cultural background (e.g. with the help of variables of religiousness, qualifications or financial status) (Zinnecker & Strozda 1991, Cavalli 1988). . Based on the results of these researches, we can state that higher status is accompanied by a sort of future-oriented thinking.

In his deferred gratification pattern, LeShan points out that the spread of the perception of time is different in groups with different cultural background (i.e. what their sense of future is, and how much they are able to plan their life ahead), and that they also process the frustration caused by

[2] For the explanation to the social differences of time usage there are several well-known approaches. The time budget and lifestyle examination of KSH names the milieu of the household as a decisive factor (Harcsa 2002), while other researches explain this phenomenon by the divergences according to professional groups (cp. Matuschek 2005). The two factors, evidently, correlate with each other.

[3] In the book of Lewis, „The Children of Sanchez", we can see a clear outline of the present-oriented time perspective (Lewis 1968).

possible future events at different measures. Thus, in the lower classes of society, we can detect an orientation towards the present, and individuals of this group have a narrower time horizon. This indicates that they are less able to make sacrifices that cause inconvenience or financial investment in the present. As opposed to this approach, the middle and higher classes have a wider, future-oriented perspective and are able to cancel their current needs (LeShan 1952). To achieve this, it is also necessary for these groups to be aware of the return of these investments.

In 1953, Schneider and Lysgaard examined the deferred gratification pattern from the aspect of mobility. They found that this is a certain behavioural pattern (working in the middle classes) which makes it possible to move higher in the social hierarchy, and triggers a sort of performance-oriented behaviour, activity structure and time schedule that delays the experience of certain desires and moves them into the far future (referred to in Matuschek 2005). Strauss does not generalize the deferred gratification pattern on middle classes but considers it a characteristic feature of the individuals that were able to accomplish successful mobility in their career. Therefore, this is a sort of characteristic which is the token of moving higher but it does not characterize all individuals in the middle class automatically (Matuschek 2005). The actualization of a lifestyle characterized by deferred gratification pattern means a rather bound time schedule, confined leisure-entertainment activities and an activity structure surrendered to a certain goal. This is perfectly applicable at the examination of the educational career of young people, and at the time-sociological analysis of the college-university population.

Relevant theories on the features of youth lifestyle in relation to time

The youth phase of life can be characterized by a peculiar mixture of obligations and freedom. Zinnecker draws our attention to the fact that the features providing freedom (e.g. in the areas of consumption or lifestyle) characterize young people earlier in life, while the elements of obligations (e.g. actual integration into the world of work) characterize them in their later phase of youth (Zinnecker 1993b). The lifestyle of students enables the accomplishment of both poles – yet, in their case, obligations mean the dominance of activities in connection with studying. The occurrence of more leisure time is available due to the free structure of campuses.

In the case of the different social classes, the younger phase of life has different functions. The elite use these years for the evolvement of individual resources (which are accompanied by various – seemingly impractical – activities). These happen under a less strict control and get serious emphasis. In the case of middle class, the aim of the youth phase is that the investments

they make would return in the future; therefore, it is characterized by a rational attitude. Here, this course of life is in strong connection with the acquisition of knowledge to be used in future professions. The marginal groups of social hierarchy are characterized by an inward demand to accelerate the phase of youth – and also by the fact that the activity structure of young people is embedded in the circle of profession activities. (Zinnecker 1993a).

In the field of individual life phases, however, some fundamental changes have occurred in the past two or three decades: calculability has declined in the life of people, and even disappeared according to many (Beck 1992), and the existence of individual motivations does not guarantee mobility oriented upwards. Amidst these conditions, even the individuals coming from similar circumstances will have rather varied life courses, since the outputs are not predefined. Therefore, the calculability of life has declined significantly in the past decades. Kohli names this the de-standardization of life courses. This means the end of the former, complex system. This phenomenon has a severe effect on youth, as this life course provides opportunities to practice adult roles and to acquire the knowledge that is important on the labour market. Preparation, however, does not guarantee success; therefore the young course of life is not realizable in its older form. Aims and ambitions become insecure and the outputs become doubtful. This may result in turning against the world of adults in a more intensive manner and the violation of the established system of regulations. Incalculability can make the lifestyle based on strict time schedules, which is characteristic of labour societies, meaningless. All these changes bring about the rearrangement of the wider time frames of individual life as well. The option-based life history of industrial societies requires a strong future orientation that interprets the upcoming decades as a field of realization for long-term goals. This restructures the present system of activities and time schedule – and makes them rigid –, thus requires the individual to make more serious efforts. In the case of de-standardized life histories, the future loses its emphasis – individual responsibilities decrease, and the distant phases of time seem to narrow down. Consequently, a young life course experienced amid such conditions will clearly result in different value scales and lifestyle (Kohli 1990). Therefore, different aspects of youth culture – particularly entertainment and leisure habits, value scale and the quality of life – are connected to the different experience of life histories, and thus to the different time-orientations.

Empirical researches done on the relation to time in the value-sociological respect

In the empirical time-sociological researches of the recent decades, certain elements of value preferences have gained high emphasis (e.g. religiousness, political and public activity, vocation for a profession). The

time-sense types created by Rammstedt (referred by Häder 1996) were first analyzed by Fisher in 1982 (mentioned in Matuschek 2005). The examination showed significant future-orientation in the case of German youths and it was in connection with positive, future-oriented requirements. The more optimistic vision of future was particularly typical in the circle of religious youths.

In another research, Fischer created a different typology related to the sense of time: such category was e.g. the group with religious orientation and arranged vision of future, and the category of those who can cope with accelerated social changes. He distinguished the stronger and the less straightforward forms of these categories, then – by using these forms – he examined political orientation and public activity, for instance. Young people who arrange their vision of the future in the framework of religion, tend to be less consumption-oriented, are politically active and socially committed. In the meantime, young people, where this type is more restrained, proved to be politically passive (for the results of the research and typology, see detailed description in Matuschek 2005).

Cavalli and his research team formed their typology of four divisions along two dimensions (structured – non-structured time conception, autonomic – dependent time interpretation). The groups had different professional goals, time perspectives, and experiences, security and future all had different emphasis in their value scales (reported in Matuschek 2005).

The empirical researches conducted on the time orientation of the youth seem to verify the fact that the types strongly depend upon the socio-cultural background of the family, and that their existence may trigger the creation of certain features that emerge in lifestyle and in the value scales. In our analysis, we devote special attention to those values (also emerging in the referred researches) along which the youth of divergent typologies showed different preferences.

The introduction of the empirical research

The empirical part of this present research was based on the 2005 sampling of the Regional University Research Team. It involved[4] almost 1000 (n=952) full-time students before graduation in the "Partium"[5] region. Due to the profile of the research team's questionnaire-type examination, however, it was not possible to use the certain type of time budget examinations where

[4] See the database of the research in Pusztai 2007 in detail.

[5] Partium means the ethnic-Hungarian region that is located along the Ukrainian, Romanian and Hungarian borders but forms an organic entity in the historical, cultural and economic sense (see details in Kozma 2005).

the interviewees state and categorize their days minute to minute. The reason is that the questionnaire covered a great number of examination fields but there were only two question blocks for researching time usage and mapping leisure habits. During the questioning, students had to estimate the time expenditure of various activities.[6] For separating the two subsamples[7] we used four time-expenditures each: in the case of the "puritan" lifestyle this meant class attendance, studying at home, self-training and reading, while in the case of the leisure time-oriented type, we worked with the values of social life, hobbies, internet usage[8] and television watching habits. Based on the frequencies of the activities listed above, we distinguished between low-, middle- and high time-expenditures[9].

As the questionnaire filled in by the students made it possible to include various independent variables (e.g. gender, settlement type, financial and cultural capital, the qualification of parents), we attempted to describe the two student subsamples (puritan[10], leisure time-oriented). In the course of our analysis, certain activities have been selected, whose increased time expenditure refers to either the study-centred (attending classes, studying at home) or the leisure time-oriented (social life, watching TV) lifestyles. On the basis of the length of these activities in minutes, a value between one and three has been assigned to each student, and then at the two ends of the scale (11 scores out of the possible 12 had to be achieved), we detached groups of nearly the same size based on the total scores. At the outlining of the theoretical frames, we had the opportunity to examine other attitudes that affect lifestyle.

The hypotheses of our research were as follows:

1. Beside the given four time expenditures at each subsample, there are significant differences in the case of other circles of activities, as well.

2. We measured the greatest differences between the two subsamples along the values outlined in the theoretical frames (religious faith, professional vocation, politics-public life.

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[6] These were: sleeping, eating, physical hygiene, passive relaxing, attending class, studying outside classes, self-training, work activity, household activities, transport, shopping, reading, watching TV, listening to music, computer usage (without internet), social life and hobbies.

[7] The size of the puritan subsample was n=66, and the size of leisure time-oriented sample was n=57.

[8] Our previous research results made it reasonable to include the internet among the factors shaping the leisure time-oriented subsample. (Bocsi 2008a)

[9] We separated the students with the highest scores according to both the puritan and the leisure time-oriented scales.

[10] The phrase 'Puritan' refers to Max Weber's Protestant Ethic and the Spirit of Capitalism.

3. We presume that the puritan time schedule is accompanied by the existence of long- distance goals, both on the labour market and in the field of education.

Our analysis pointed out the fact that the religious value scale is in strong relationship with the lifestyle of students. The puritan time schedule of the students shares the features of Weber's Protestant Ethic (Weber 1958), and the religious vision of the future is in connection with a wider horizon of time. Therefore, as a conclusion of our analysis, we would like to discuss the lifestyle and the scale of values of religious students – thus, we constructed three sub-hypotheses regarding this. At first, we presume that the dimensions of religiousness, which can be realized with the help of our questionnaire, influence the lifestyle of students and their value scale.[11] With respect to thinking in long-distance phases of time, we consider that the appearance of goals related to the future is characteristic to religious students. Finally, we presume that we can discover the characteristics of the "Protestant ethic" during the examination of students' value scales.

The description of the puritan and leisure time-oriented subsamples

In our analysis, we did not make up hypotheses regarding the socio-cultural features of the two subsamples. The most important reason for this was that categories used in the theoretical frames (e.g. middle class, elite) were very hard to map with the present questionnaire. At the same time, we included several socio-cultural indexes into the binary variable analysis (settlement type, the qualification of parents, financial and cultural capital[12]), and we examined the distribution of the two groups according to gender and university-college faculties and institutions. We found significant interrelations at a much less rate than we had expected, in the case of both groups, only gender and the university-college faculties showed stronger interrelations. In the case of the leisure time-oriented students, we found strong interrelation to the settlement type.

Girls are overrepresented in the puritan lifestyle category (sig.: 0,045), and boys are overrepresented in the leisure time-oriented category, and the existence of the leisure time-oriented type becomes more characteristic by ascending the settlement type hierarchy (sig.: 0,005) Based on the factoring

[11] During our analysis, we worked with the denominational variable (separating Catholic, Protestant and non-denominational groups), and we created three subsamples of approximately the same size based on the frequency of churchgoing.

[12] We measured the possession of financial capital with the help of durable consumer goods, and the possession of cultural capital with objectivated indexes, the qualification of parents, and the consumption of high culture. See a detailed description of the measurability of capital types and their effect on time usage in Bocsi 2008a.

according to the profile of institutions, we can state that the exclusive existence or dominance of the leisure time orientation is characteristic of science faculties and primary school teacher training. The puritan schedule is typical of Arts students, lawyers, students of Ukrainian residence, medical students and students specialised in teacher training. The interrelations – or their absence – emerging during binary variable analyses point out the fact that at uncovering the background of the explanatory variables of time usage, we needed to include other factors beside the socio-cultural indexes, as the puritan and leisure time-oriented group can hardly be recognized with the help of these.

As the next step of our examination, we examined the time usage of the student sample, as the characteristics of the two subsamples can be interpreted in this aspect. The time expenditures in relation to studying seem really high at full-time students in higher education – when comparing them to the "student" group of a Hungarian research: class attendance: 203 minutes, studying after class: 131 minutes, self-training: 39 minutes. On an average weekday in 1999-2000, people between the ages of 15-19 spent 229 minutes with studying and 10 minutes with self-education, while the same values with the student group are 256 and 12 minutes. Time spent with paid work is also higher than the value measured in 1999/2000 but we should not ignore the fact that the network of student jobs has expanded to a great extent in the last couple of years. Time spent with household chores (an average 43 minutes) significantly falls behind the aggregate data of the Hungarian society (1999/2000: 170 minutes), and the separated data of the student group (86 minutes), as well. The aggregate data (329 minutes)[13] of leisure activities (relaxing, social life, hobbies, watching TV) were higher than the time expenditures of the 15-74 age group of the Hungarian research, and showed somewhat similar values compared to 15-19-year olds and students. It is also noteworthy that the time spent with reading (49 minutes) can be considered high compared to all groups, and that the time spent with watching TV is rather low (77 minutes). Although we are unable to compare time spent on using the computer and internet with the data of the Hungarian research, we can state that these are major parts of the time schedule of students (54 and 50 minutes). The divergences of the averages of the two subsamples compared to the cumulated data of students are introduced in.

[13] Results of the two studies, however, do not cover each other, thus we should handle these data extremely carefully (Falussy ed. 2001).

Table 1: *Cumulated time expenditures in the student sample and in the puritan and leisure time oriented groups (minutes)*[14]

	Puritan	Leisure time-oriented	Student sample
Class attendance	327	241	203
Studying	178	128	131
Self-training	90	52	34
Household chores	64	61	43
Shopping	50	50	31
Reading	95	75	49
TV	73	133	77
Internet	58	100	50
Social life	82	210	95
Hobbies	37	116	37
Work	45	39	39
Computer	60	92	54
Music	83	93	82

Source: CHERD data

In the case of time expenditures used during the formation of the two subsamples, we can find great differences between the various student groups but – according to our expectations – the divergent features of the two student lifestyles are also traceable in the fields of other time expenditures. We presume this since beside the variables used at the formation of the subsamples, we detected significant differences in the case of four activities (Table 1). In connection with working activities, paid work showed higher value, while the time expenditures of the student sample and the leisure time-oriented group were the same. This increases the size of the time periods of the puritan group and points out the fact that the appearance of working activities is not to be considered as a contrast of study activities in the lifestyle of students. Rather, – by mapping the inner-directed human type of Riesman – it creates a tight tempo of life in the case of young people falling into the puritan subsample. We also detected significant difference in the respect of computer usage. This may indicate that the greater usage of computers cannot be completely compatible with the "classical" student mentality.[15] In the field of "Listening to music", a ten-minute plus value is detectable in the case of

[14] The averages include the values of the two subsamples.

[15] There was a question block in connection with computer usage which did a mapping on the frequency of downloads, games and films. The values of students not doing these activities were as follows:

Student sample: downloading – 15.9%, film – 21.2%, games – 33.7%
Puritan: downloading – 18.2%, film – 19.7 %, games - 37.9%
Leisure time oriented: downloading – 5.3 %, film – 17.4%, games – 28.1%

These data can highlight the peculiar computer usage of the different student subsamples – as the diversions are not only caused by the differences of time expenditures.

leisure time-oriented students. Although our first hypothesis is presumable, as there were significant differences in the field of three time expenditures, we need to note that we found no divergences between the two subsamples in the case of such activities as household chores or shopping.

After comparing the time expenditures of the two subsamples, we moved on to the examination of value preferences of the different student groups, as with the help of the most important socio-cultural indexes, the groups were not definable in depths. Thus, we presume that we will find considerable differences along the values.

The comparison of value preferences of the student subsamples

For the mapping of value preferences, there were two questions in the questionnaire. At first, students had to judge the importance of the different values on a four-step scale[16], then, they had to grade another group of values from one to ten.[17]

In a Hungarian youth-survey, the researches of Bauer showed that the greatest emphasis was placed on the importance of family (9.7), plans of their own future (9.4) income (9) and money (8.8) in the lives of young people. In the meantime, politics (4), religion (5.1) and culture (7) emerged as the least dominant category. We can find the importance of being civilized (cultural knowledge) (8.4), the sense of being a Hungarian (8.4) or having leisure time (8.3) between the two poles. The order of the preferred values was significantly influenced by one's education: the increase of education level raised the importance of the profession and the nature of one's job, while it greatly decreased the dominance of money (Bauer 2002). The researches of Pusztai – while having a value sociological aspect – showed a less secular, more conservative world view among high-school students of the Partium region beyond the Hungarian border (Pusztai 2009). For us, the results of both studies may prove to be relevant, as the population of university-college students maps the intellectuals of the future, while the peculiar nature of the sample in our research can predestinate the more intense appearance of traditional values. If we compare the results of our research with Bauer's

[16] The possible answers: absolutely unimportant, quite unimportant, quite important, very important The examined values were as follows: inward harmony, control over others, freedom, social order stability, interesting life – experiences, possessions, material goods – money, the defence of the home country and the nation, originality – fantasy, peaceful world, the preservation of respectful habits, religious beliefs, the safety of the family, variegated and eventful life, true friendship, love – happiness.

[17] The values to grade were as follows: family, work-studies, leisure time, friends, politics – public life, culture – education, faith, money, the type of work they do, the sense of being Hungarian, the income of parents, the level of education, how useful they think they are and whether their future plans are coming true.

Hungarian youth-analysis, we will get differences of a smaller measure, as – not considering income and one's being cultured – there are similar categories on the two poles of value preferences as family, and plans for the future were on the top of the list, while culture, faith and politics were the last ones. We can only detect remarkable divergence at two items: money (Bauer: 8.8, Pusztai: 7.8)[18] and the sense of being a Hungarian (Bauer: 8.4, Pusztai: 7.5) were less preferred values in the student sample.

The next step of our analysis is the comparison of the two student subsamples, therefore, the examination of our second hypothesis.[19] Getting started based on the international time sociological researches, we presume that we will find the most significant differences between the puritan and leisure time-oriented groups in the case of religion, politics-public life and professional vocation categories. The differences emerging in the field of values are introduced in Table 2.

The table clearly shows that the highest scale values are provided by the first subsamples in all cases. It is important to note that the subsamples do not always represent the two extremes of the poles, but have indexes higher than the average of the sample in the case of more categories (friends, politics, culture, being a useful member of society). Students living according to the puritan time schedule associated the greatest values with family, work-studies, faith, politics-public life, culture and the value of being useful in society, while in the leisure time-oriented group the values of the parents' income, being cultured, the plans for the future and – surprisingly – the value of the sense of being Hungarian were dominant. The greatest divergence between the two subsamples was produced by the importance of religious faith (6.25 and 4.42), but the differences of the categories of culture, politics-public life and friends are also noteworthy.

The difference between the value of one's cultivation and culture may also deserve some explanation. The judgement of the two concepts differ to a great extent even in the national examination – culture appeared as one of the least preferred values, while one's cultivation was one of the categories in the mid-section. This tendency can be traced in the Partium sample as well, but our analysis also pointed out the peculiarity that this value received a greater

[18] In connection with the different scale values of money, we need to consider the fact that members doing paid work were also included into the sample in the national examination, while the responsibility and consciousness of students in this field had a certainly more limited measure.

[19] While statistically analysing both the single values and the different scales in our present study, we are going to examine the variances of the averages and we are not going to analyse the significance of the variances – in accordance with the above mentioned results of the quoted value sociological research (cf. Bauer 2002, Pusztai 2009).

scale value[20] – even if it was a small difference – in the group having high leisure time orientation. The other result – that deserves further analysis – was the judgement of the awareness of being Hungarian. The puritan group reckoned its importance more important than the average, but the result stayed (although with little difference) under the scale value of the leisure time-oriented group.

Table 2: *The value preferences of the student sample, the puritan and the leisure time-oriented subsamples on a ten-step scale*

	Puritan	Leisure time-oriented	Student sample
Family	9.79	9.56	9.63
Work-study	8.86	8.76	8.50
Leisure time	8.19	8.69	8.12
Friends	8.46	9.27	8.56
Politics-public life	5.08	4.60	4.22
Culture	8.14	7.51	6.97
Faith	6.25	4.42	5.25
Money	8.03	8.20	7.78
Type of work they do	8.52	8.87	8.39
Hungarian awareness	7.90	8.07	7.51
Parents' income	7.21	7.65	7.03
Cultivation	8.86	8.96	8.63
Being useful	8.48	8.20	7.66
Plans for the future	9.33	9.58	9.20

Source: own table

For becoming even familiar with the value preferences of the two subsamples, in our analysis we used the question block of the questionnaire which had mapped the world of values with four scale values.[21] The results of this are introduced in Table 3.

The table shows that the highest values – in this case as well – were found in the subsamples. The students with a puritan time schedule considered inward harmony, freedom, order, originality, peaceful world, the honour of traditions, the safety of the family and – with significant difference – religious faith to be the most important in their lives. In the case of the leisure time-oriented group, we can only find one instance for the highest

[20] In the light of the results, we may note that the student interpretation of culture and cultivation may count as important as well.
[21] The questioned values partly differed from each other in the case of the two question blocks.

scale values – and this was the category of power.[22] The greatest divergence emerged in the case of religious faith (puritan: 2.7, leisure time-oriented: 2.2) but the differences in the values of peaceful world (3.6 – 3.4), and the safety of the family (3.9 – 3.7) can be treated as notable.

Order, traditions, the safety of the family and the importance of a peaceful world assimilates the characteristics of the formerly outlined puritan subsample. The appearance of inward harmony echoes the inner-directed human type of Riesman. The higher scale values of freedom and originality with respect to the subsample – and in our opinion – may map the independence and the creative freedom of the individual. In the case of the leisure time-oriented group, the higher value of power slightly discolours the more material world view[23] that basically turns towards the external world, and which intents to transform the outside world to an even greater extent. The category of the "defence of the home country and nation" is also remarkable; similarly to the "Hungarian awareness" category of the previous question block, it also received a slightly (2.9 – 3) higher scale value.

Table 3: *The value preferences of the student sample, the puritan and the leisure time-oriented subsamples on a four-step scale*

	Puritan	*Leisure time-oriented*	*Student sample*
Inward harmony	3.72	3.61	3.72
Power	1.91	2.15	1.91
Freedom	3.51	3.36	3.51
Order	3.30	3.22	3.30
Interesting life	3.40	3.41	3.40
Material goods	3.22	3.20	3.22
Home country	2.92	2.98	2.92
Originality	3.27	3.17	3.27
Peaceful world	3.56	3.40	3.40
Traditions	3.05	3.13	3.13
Faith	2.45	2.16	2.16
Safety of the family	3.85	3.68	3.68
Eventful life	3.26	3.30	3.30
True friendship	3.75	3.71	3.71
Love	3.88	3.82	3.82

Source: own table

[22] The two subsamples judged the importance of love, friendship, material goods, eventful life and interesting life almost similarly. However, we have to draw attention to the fact that the smaller differences were presumably easier to measure in the case of the ten-step scale.

[23] The intensified importance of the accomplishment of future plans may also refer to this attribute of the leisure time-oriented type.

As a hypothesis to the second section of our analysis, we presumed that the greatest differences between the puritan and the leisure time-oriented subsamples would be found in the dimensions of religious faith, culture and politics-public life. The Partium student sample amplifies the importance of these categories but draws the attention to other relevant values, too (e.g. the categories of power and peaceful world).

The examination of the shaping force that long-term goals impose on time expenditure

As a further step in our examination, we analyzed questions on the basis of which we can presume that the students with a puritan time schedule tend to think in a wider time perspective. We will treat two important dimensions: partly, integration to the labour market – and its motivations, and then the relationship with further studies.

At the mapping of the motivations of participating in higher education, we considered three answer choices to be relevant: "I can get a better job if I have a degree", "with a degree it's easier to find employment" and "I don't have to work as long as I study". While the first answer was given by 54.5% of the students with a puritan time schedule and by 54.4% of the leisure time-oriented students (in the case of the student sample it was 56.5%), the second answer was selected by 50% and 42.1% students, respectively (in the case of the student sample it was 48.5%). The last option was chosen by 7.6% and 10.5% of the students in the two groups (student sample: 48.5%).

In another question block of the questionnaire, students had to grade statements regarding their future workplaces on a four-step scale. Considering the existence of long-term goals and the aspect of labour market motivations, we included the following statements into the analysis: "there should be good chances for advancement at the workplace", "work should provide success", and "the job should be performance-based". The puritan group preferred the statements referring to the content of work. However, in the case of "advancement", there was no real difference; therefore, its importance was almost similarly graded by the two groups.[24]

In a question block we were searching for the answer to a question in connection with what the respondents consider to be the key of success. In the Puritan subsample, reasons that can organically be fitted into their order of values (e.g. lifelong learning, speaking foreign languages, hard work) reached higher scale values, while we reckon that a more family-centred way of thinking may account for the importance of family relationships. In the case of the

[24] Advancement at the workplace: puritan: 3.37 – leisure time-oriented: 3.35, success: 3.64 – 3.54, performance orientation: 2.72 – 2.64.

leisure time-oriented subsample, ethnic and sexual identities reached a higher score – so while explaining individual success irrevocable makings seem to be more important for them. However, it is worth highlighting that the key to individual success is considered to be good connections by both the student sample and the subsamples. In the case of the puritan group, the higher values are in accordance with their time expenditure and the present characteristics of their lifestyle – as in the minimization of their free time they see the guarantee for their long-term success (Table 4). As opposed to this, the leisure time-oriented group (typically) presumes such, explanatory principles that are existent for students, not alterable. It is interesting that among congenital makings that can be seen from the outside, pleasant appearance is rated higher by the Puritan subsample. This may be explained by the fact that appearance can be formed in contrast with sexual and ethnic identities.

Table 4: *The presumed causes of individual success (the average values of a four-step scale)*[25]

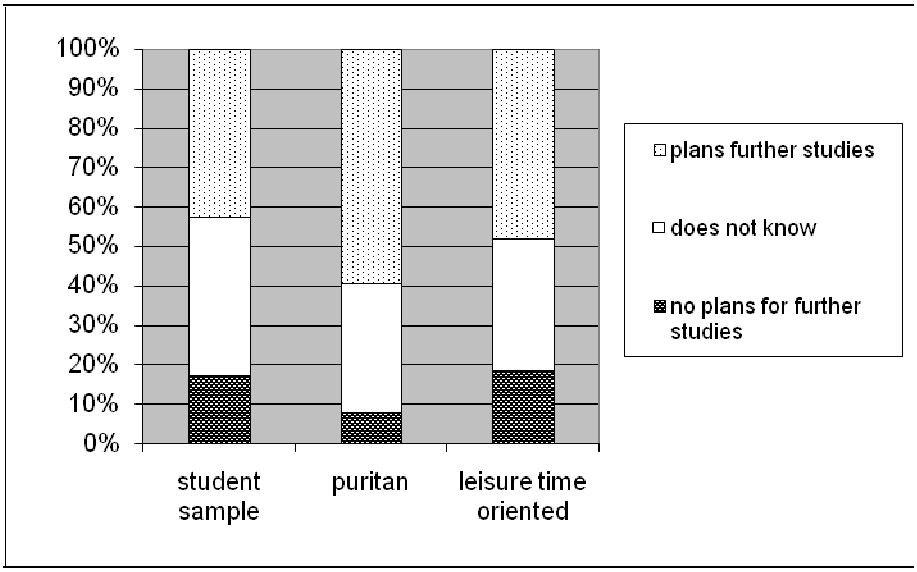
	Student sample	*Puritan*	*Leisure time-oriented*		*Student sample*	*Puritan*	*Leisure time-oriented*
Good connections	3.8	3.72	3.79	Pleasant appearance	3.21	3.29	3.14
Speaking foreign languages	3.6	3.71	3.59	Computer skills	3.2	3.35	3.23
Sense of purpose	3.55	3.65	3.55	Hard work	2.81	2.97	2.85
Good skills, talent	3.38	3.5	3.44				
Fortune	3.3	3.26	3.18	Favourable place of residence	2.67	2.79	2.79
Good qualifications	3.04	3.27	3.02				
Good family relationships	3.22	3.38	3.18	Lifelong learning	3.22	3.53	3.18
Good financial background	2.94	2.98	3.02	Adaptability	3.5	3.58	3.38

Source: own table

[25] Reasons whose difference is 0.1 have been highlighted. Grey cells show the higher scale values of the Puritan group, while black ones show those of the Leisure time-oriented group.

The intention to continue studies after acquiring a degree is – in our opinion – a significant element of the long-term time perspective. It is not only a distant goal in the life of individuals but an important element of personal career plans as well, and it can also indicate further intentions of mobility. Continuing studies after graduating – as a goal of life – characterizes the students with puritan time usage most remarkably (see Figure 1).

Figure 1: *The puritan and the leisure time-oriented subsamples per the intention of continuing studies (%)*



There was a separate question to measure the intention for further studies for those students who were able to name specific institutions and training levels. The distribution of the two subsamples – due to small sizes – cannot produce tangible results. Nevertheless, we considered it noteworthy that it was the leisure time-oriented group to be able to name their intentions for further studies in higher per cent (63% - while the puritan group was able to specify their plans in only 38%). Besides, the percentage rate was higher in the leisure time-oriented group not only in vocational education, but– surprisingly – also at doctoral training. All this can be explained by the fact that the intention for further studies may merely spring from the different feature of value scales in the puritan group, although, students from the subsample had no specific ideas in this respect.

Therefore, the final hypothesis of our analysis attempted to unveil the long-term goals of individual ambitions in life. At the same time, we need to

note that for the outlining of this dimension there was no separate question block available for us, and thus, we were only able to analyze the scale values of the statements, or the agreement with these statements according to the student subsamples. Even in the light of the results, however, we can still state that our third hypothesis was not verified, since the existence of long-term goals did not show clear-cut difference either in the plans for further studies or in the career ideas in the labour market. However, the results of the subsamples deviate related to the type of professions they associated with their ideal careers (in the case of the puritan group, ideal jobs required more responsibility and were more performance-oriented), and in their ideas of the kind of individual features and efforts they considered as necessary for acquiring such a job (human features connected with diligence, studying, and features that are unchangeable by nature). The goals to reach, therefore, are the same, the outlined long-term perspectives are similar, but what differs in the case of the two subsamples is the path towards them, and the degree of energy to be invested in it.

Student lifestyle and value scales from the aspect of the sociology of religion

In the last phase of our analysis, we examined the sub-hypotheses. Our aim was to discover whether the differences of student lifestyles, the world of value preferences and the thinking in long-term ideas are in relation to religion. With the help of our questionnaire, we were able to realize various dimensions of religion – during our examination we worked with groups that we formed based on denominational affiliation and the frequency[26] of Church going. Along the former dimension, we formed three groups of approximately the same size, and the distribution according to denominations was as follows: most students belonged to the Protestant denomination (31%9), but Catholics (24%), non-denominationals (23%) and Greek-Catholics (10%) were also present at high rates. Lutheran students were present at a considerably low rate (1%).[27]

Before proving our sub-hypotheses, we examined the relationship of the two dimensions of religiousness and the puritan and leisure time-oriented subsamples. The latter subsample did not show significant relationship with religiousness, although atheists and students not attending Church were in greater numbers than it had been expected. The fact that a person was a member of the puritan group, however, was presumable by frequent Church going (sig: 0,005).

[26] Often: several times a week, once a week or sometimes a month, rarely: at greater holidays or once a year, or never.

[27] In our analysis, Protestants, Catholics and non-churchgoers formed the single groups based on denominational distribution. As the sample size of even the smallest subsample is over 100, the given results will most probably not be distorted by the sample size of the subsamples.

Denominational affiliation is not significant according to the distribution but the puritan lifestyle characterized Catholic and Protestant students more, as in the case of atheists, we found smaller sizes.

The relationship between denominational affiliation and time expenditure is introduced in Table 5. We can consider it peculiar that the usage of mass communicational devices was greater among non-denominational students (internet, computer, television), whereas reading and self-training were represented in lower values, while hobby-type activities, class attendance and work had greater values. In connection with Protestant students, we may mention the greater time periods spent with studying, housework, and reading. We can see that Catholics emphasize social life.

Table 5: *The time usage of the student sample per denominations (minutes)*[28]

	Catholic	*Protestant*	*Non-denominational*	*Student sample*
Class	196	201	208	203
Studying	129	137	130	131
Self-training	37	38	24	34
Work	29	42	51	39
Housework	34	52	33	43
Shopping	27	34	30	31
Reading	45	62	37	49
Television	70	76	81	77
Music	85	76	76	82
Computer usage	50	53	61	54
Internet	45	48	59	50
Social life	104	91	95	95
Hobby	37	31	42	37

Source: own table

The categories we separated based on the frequency of Church going showed linear relationship in the aspect of the time expenditures we included in the analysis as presented in Table 6. The relationship has a positive direction in the case of self-training, work[29] and reading, while it has a reverse interrelation in

[28] It is worth highlighting the fact that Catholics and non-denominationals can be characterised by lower estimated time expenditures. Due to the limits of our query, we cannot decide precisely whether its reason may be in the scope of activities listed, in the methodological features of our time budget survey (e.g. it does not cover 24 hours of the day, parallel activities are not precisely registered) or in the distinct features of sensing the time.

[29] The time expenditures of work do not correspond in the case of non-denominationals and students not going to Church. The two groups, however, do not cover each other.

the cases of watching television, practising social life and hobbies. By analyzing the interrelations, we can state that the lifestyle of the puritan subsample is similar to the lifestyle of frequent churchgoers. Likewise, the leisure time-oriented group can be compared to the subsample of students not going to Church. Therefore, our first hypothesis – according to which the included two dimensions of religiousness form lifestyle in a similar way – is more likely to occur.

Table 6: *Time usage per the frequency of Church going (minutes)*

	Often	*Rarely*	*Never*	*Student sample*
Class attendance	201	207	194	203
Studying	143	130	123	131
Self-training	45	34	26	34
Work	41	36	29	39
Housework	45	46	31	43
Shopping	28	33	26	31
Reading	49	47	41	49
TV	64	79	82	77
Music	88	77	84	82
Computer	49	46	66	54
Internet	45	44	57	50
Social life	81	93	110	95
Hobby	29	37	43	37

Source: own table

Nevertheless, certain cases draw our attention to the fact that the relationship between religion and lifestyle proves to be extremely complex (e.g. the different emergence of work in the cases of non-denominational students and those not attending Church, or the linear interrelations between computer and internet usage with respect to Church going.)

In the next phase of our analysis, we examined the value preferences of students, through the filter of the two dimensions of religiousness (Table 7). According to our expectations, this is where Weber's "Protestant Ethic" can be realized in the case of denominational affiliation. The two poles of the value scale of the student sample were the Protestant and the non-denominational groups, while the worldview of Catholic students was mostly similar to the average of the student sample. We got the highest scale values among Protestant students in eight cases; one part of these values corresponds with Weber's ideas (money, the sort of work they do, cultivation, future plans), while others appear on the value scale as complementary (family, Hungarian awareness, usefulness). It is remarkable that the importance of faith got the highest value within this particular denomination, and that the non-denominational group valued (characteristically) only one area – the sphere of leisure time – to be the highest.

Comparing the frequency of Church going with value preferences, we received results as expected in most cases. However, there was no linear relationship traceable in the case of leisure time, and the values connected to money received the highest scale values among students that attend Church rarely. Besides, this group was the one to score the accomplishment of future plans as the most important. Therefore, Protestant students and frequent churchgoers have the same value scales in the cases of such categories as family, Hungarian awareness or usefulness, but they prefer the values of money and future plans in a completely different manner (Table 7).[30]

Table 7: *The value preferences of the student sample on a ten-step scale per the different dimensions of religiousness*

	Catholic	*Protestant*	*Non-denominational*	*Frequent churchgoer*	*Rare churchgoer*	*Non-churchgoer*	***Student sample***
Family	9.64	9.72	9.5	9.7	9.64	9.46	9.63
Work-study	8.6	8.6	8.4	8.7	8.6	8.3	8.5
Leisure time	8.1	8.1	8.2	8	8.3	8.1	8.1
Friends	8.6	8.6	8.6	8.5	8.7	8.5	8.6
Politics-public life	4.4	4.4	3.9	4.7	4.2	3.7	4.2
Culture	7	7	6.9	7.4	6.9	6.6	7
Faith	5.9	6.1	2.9	8.4	4.9	2.6	5.3
Money	7.7	7.9	7.6	7.5	7.9	7.7	7.8
Type of work they do	8.3	8.5	8.3	8.3	8.5	8.3	8.4
Hungarian awareness	7.4	8.1	6.9	8	7.5	6.8	7.5
Parents' income	7.1	7.3	6.9	7	7.1	6.8	7
Cultivation	8.6	8.8	8.4	8.7	8.7	8.4	8.6
Being useful	7.6	7.9	7.4	8	7.7	7.2	7.7
Plans for the future	9.2	9.4	9.1	9.1	9.4	9.1	9.2

Source: own table

In the light of these data, therefore, we can state that the value scales of denominations considerably differ from each other, and our sub-hypothesis related to Weber's Ethic is presumable. It is noteworthy that of the two dimensions of religiousness, it was the frequency of Church going to explain the

[30] The other question block surveying value preferences verifies the more conservative value scale of Protestant students (highest scale values: preserving traditions, home country). The attitudes of atheists, however, show the importance of enjoyable experiences (leisure time, interesting life, originality). It is notable that the category of power – which proved to have major significance in the cases of the puritan-leisure time-oriented subsamples – showed no remarkable interrelation.

value preferences of students more dominantly. The exception was the importance of parents' income, while Hungarian awareness and the nature of work were formed by the two dimensions to the same extent.

At the examination of our sub-hypothesis, we presumed that religiousness expands students' time horizon. To prove this, we examined the questions mapping the existence of future plans with Chi-square test[31] but found significant connections in only three cases. "Finding a job easier" – as an explanation to the choice of studies in higher education appears among the Protestant respondents (sig: 0,011) – and this fits the work-centered value scale of Protestantism, in which work represents an inseparable part of life but has weaker connections with the existence of future plans. The two variables of professional career (the importance of workplace advancement, and the idea that it is easier to find employment by having a degree) were characteristic of the group that never goes to Church (sig: 0,016 and 0,000), which was contradictory to our sub-hypothesis. Our expectations related to the future, therefore, were not demonstrable either in the labour market plans or lifelong-learning in the case of religious students. Moreover, the existence of career ambitions in the world of employment was the feature of the non-denominational group.

We examined these two dimensions of religiousness compared to the puritan and leisure time oriented-subsamples as well. At the two-dimensional analysis we only traced significant relationship between the puritan lifestyle and the frequency of churchgoing (sig.: 0.02 – the probability of being a member of the subsample increased by the frequency of Church going). In other cases, we did not find strong relationships, although non-religious behaviour emerged at a higher rate among leisure time oriented students, and Protestant students tended to deny this sort of lifestyle at a greater measure. Our results drew the attention to the fact that religious behaviour and value scale considerably influence both the areas of lifestyle and time usage. The system of the explained activities and the direction of the connections can be considered peculiar, and they have the unique marks of denominational affiliation as well (especially in the cases of the Protestant and non-denominational groups). Based on the discovery of the interrelations, we can state that the different dimensions of religiousness form the lifestyle and value scale of students in a different way. A more thorough mapping of these relationships – and the inclusion of other dimensions of religiousness – would require further researches in the future.

[31] We mapped the existence of future plans with the help of these questions: The reason for applying to higher education was the chance for getting a better job in the future, finding a job easier or the fact that they do not have to work during these years. Students had to grade the importance of advancement opportunities at a workplace on a four-step scale. Finally, we examined their intentions for further studies, and asked them about the type of the planned training.

Summary

The principal aim of our analysis was to discover the differences in the value scales lying in the background of different time usage after characterizing the two poles of student lifestyle. As much as we were able to, we determined the socio-cultural features of the puritan and leisure time-oriented group, although they were represented in a smaller number which concluded that we need to include other explanatory variables into the system of features shaping the peculiar student lifestyles. The detectable divergences of value preferences – in our opinion – gave us a more comprehensible description of the shaping factors of the lifestyle of the subsamples. Although the time usage of the created student types were in accordance with Riesman's categories, the deeper analyses pointed out the fact that certain elements of the typology (e.g. power) cannot be included in the features of student subsamples. As a next step in our analysis, we examined an important element of the deferred gratification pattern (i.e. the "thinking in long terms"), and attempted to map its differences in the subsamples. We did not succeed in proving our expectations but based on the available database, we were unable to determine the deeper reasons for this. Nevertheless, the problem we encountered – i.e. the fact that the time perspectives and aims of the puritan group do not differ greatly from those of the leisure time-oriented subsample, and that the "toolbox" to reach the similar goals is considerably divergent – is worth for further research, even if this phenomenon originates from the peculiar composition and thinking of the students in higher education. At the discovery of the value preferences lying in the background of lifestyle differences, we found the issue of religion, which aroused our interest. As the questionnaire we used in the research embraced several dimensions of religiousness, we created sub-hypotheses in their respect, and then attempted to prove them as a final step of the research. Based on our results, we can state that these dimensions (denominational affiliation and the frequency of Church going) – even if not in their entirety – form students' time usage in similar ways. The distribution according to denominations pointed out the fact that the puritan subsample corresponds mostly to the lifestyle of frequent churchgoers, while it differs from Protestant students mainly in the financial dimension. The leisure time-oriented group resembles non-denominational students in their attitude of seeking enjoyment and their entertainment-centered lifestyle, but in connection with the importance of material goods, power and Hungarian awareness, we can trace remarkable differences. Our examinations related to religion, therefore, pointed out not only the fact that among the shaping factors of lifestyle we need to keep count of its various dimensions, but highlighted that the quantitative research of religion and lifestyle still conceals numerous unexploited areas of research.

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NÓRA VERONIKA NÉMETH

STUDENTS' CULTURAL CONSUMPTION IN A BORDERLAND AREA

In our study, we wish to examine if there is any difference between students' cultural consumption habits in public and Church-maintained higher educational institutions. According to the consensus of education sociologists, cultural consumption is decisively influenced by cultural capital (Bourdieu 1977, 1986, DiMaggio 1982, Pusztai 2008, Róbert 2004). To develop and transmit cultural capital to the youth generation, one relies firstly on parental cultural patterns, which – inter alia – can be measured with the level of parents' education, as the children of those parents who are characterized by higher education levels possess more cultural capital. Besides, there is another important socialisation medium which affects youths' cultural consumption in a positive way. According to Coleman (1988), school-community may have an improving effect on students' human (i.e. cultural) capital.

Pusztai (2008) demonstrated – among secondary school students – that children attending denomination schools show better school achievement and are also more open towards cultural activities, such as reading, as compared to those students who attend public secondary schools. For example, children at denominational schools read more and the quality of their choices of books were of better quality than that of the students from other secondary schools (Pusztai 2008). Moreover, other authors pointed out the connection between cultural activities and religiosity (Nagy 1992, Gereben 1998). Our hypothesis was based on previous researches in connection with the different impacts of Church-maintained schools (Pusztai 2008, Fényes 2007). This phenomenon could be explained by that feature of school community that youths belonging to religious communities or friend circles that practice religion introduced and esteemed such norms and values into school communities, which emphasized knowledge, learning and diligent work ethics. Consequently, we assumed that students' cultural consumption in higher education is influenced by school environment, and supposedly, the stronger density of religious students in Church-related higher education can maintain the higher level and more classical patterns of cultural consumption. In this case, it was expected that Church-maintained universities and colleges might influence more effectively students' cultural activity (reading or going to theatre, museum etc.). As our examination involved higher educational institutions from a borderland region, we could compare students both in majority and minority statuses, thus we could conclude whether the

denomination or minority identity of institutions or rather, of students may impact students' cultural consumption in greater degrees.

In our research, which was conducted among university and college students, we imposed two research questions: 1. Do students differ with respect to their cultural consumption habits in the Church-maintained and public sector of higher education? and 2. What factors may influence students' cultural habits? To answer these questions, a survey was conducted in 2008, in which almost 1400 students were asked about their out-of-school experiences, present habits, attitudes and future aims. As the questionnaires involved three countries, (Hungary, Romania, Ukraine), it was also possible to compare the examined areas from a national perspective. This region was chosen for the research as this area is considered a fine comparative example for the Eastern-European countries (Pusztai – Kozma 2008). To present an appropriate distribution, two Church-owned higher educational institutions and two public universities/colleges were chosen for comparison (Partium Christian University - PKE-Romania, Kölcsey Ferenc Reformed Training College - KFRTKF-Hungary, Faculty of Arts and Humanities at the University of Debrecen - UD FAH-Hungary, II. Rákóczi Ferenc Transcarpatian Hungarian College - II. RFTF-UkraineTF-Ukraine).

Students institutional background

At the four institutions mentioned above 309[1] students were involved from the entire sample, who were asked by a questionnaire using the survey method. As genders differ with respect to cultural consumption, (Fényes & Pusztai 2004, Kegyesné 2001) it is important to note that at PKE-Romania, one third of the students were males. In the other three institutions of the research, less than 25% of the students are males. However, it is important to consider the higher ratio of male students at PKE-Romania, as it was already proven that boys' cultural activity and consumption is not as impulsive as those of girls (Fényes & Pusztai 2004, Kegyesné 2001), thus we take into account the difference of cultural consumption between genders when results are being defined.

[1] As the sample size was very small, percentages are used in the study so that it would correspond with the volume.

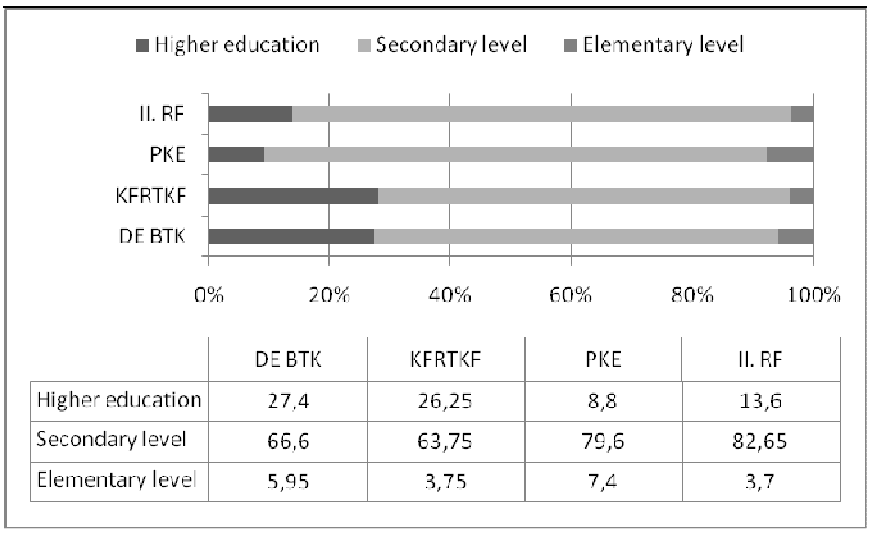
Table 1: *Student numbers and gender rates per institutions*

Institution	N (Number of students)	Man (%)	Woman (%)
UD FAH-Hungary	151	13.5	86.5
KFRTKF-Hungary	40	20	80
PKE-Romania	76	32.9	67.1
II. RFTF-Ukraine	42	19	81

Source: own table, TERD data

To reveal the influences of the transmitted cultural capital on students' cultural consumption (Bourdieu 1977, Pusztai 2008), we examined the educational level of students' parents as well. As parents with diploma provide a more sophisticated cultural climate and elaborated practices of cultural consumption for their children, students from families with higher educational level were expected to be more open towards cultural events. At the examined institutions, most of the students' parents had secondary educational level. At the Hungarian institutions surveyed in the present study, more than 20% of the parents possessed qualifications from higher education, while, this ratio was lower among students in minority status.

Figure 1: *Parents' education level*



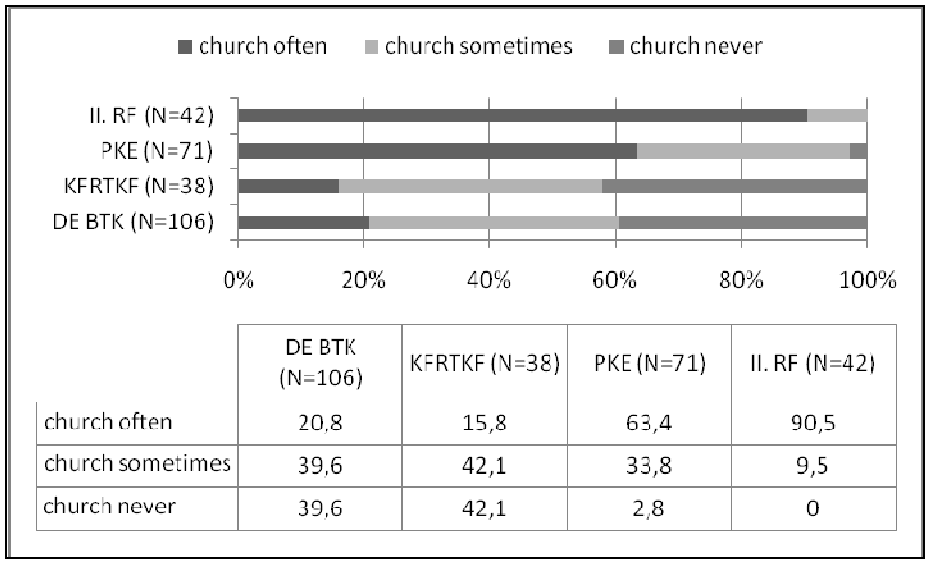
	DE BTK	KFRTKF	PKE	II. RF
Higher education	27,4	26,25	8,8	13,6
Secondary level	66,6	63,75	79,6	82,65
Elementary level	5,95	3,75	7,4	3,7

Source: own figure, TERD data

To get a better understanding of students, we examined the way their religious attitude determines their cultural consumption. In the survey, different options were applied to find out whether people are religious or not,

as we mentioned above but we applied the objective indicator to study our sample. There were two questions that investigated the level of students' religiosity: 1. How often do you go to Church? 2. How often do you pray? The frequency of going to Church showed a typical difference between Hungarian institutions, and Romanian and Ukrainian institutions. At II. RFTF-Ukraine and PKE-Romania, students tend to be more religious according to this indicator (see Figure 2), as about 40% of students at the examined Hungarian institutions never go to Church, while at the other institutions (in Ukraine and Romania), almost all students go to Church at least sometimes. It might refer to the fact that people who live in minorities keep to their religion stronger than people who live in the homeland (Pusztai 2008). On the other hand, Romania and Ukraine is characterised by a higher level of religiosity (Zulehner et al. 2008).

Figure 2: *Students' religious attitude by frequency of going to Church*



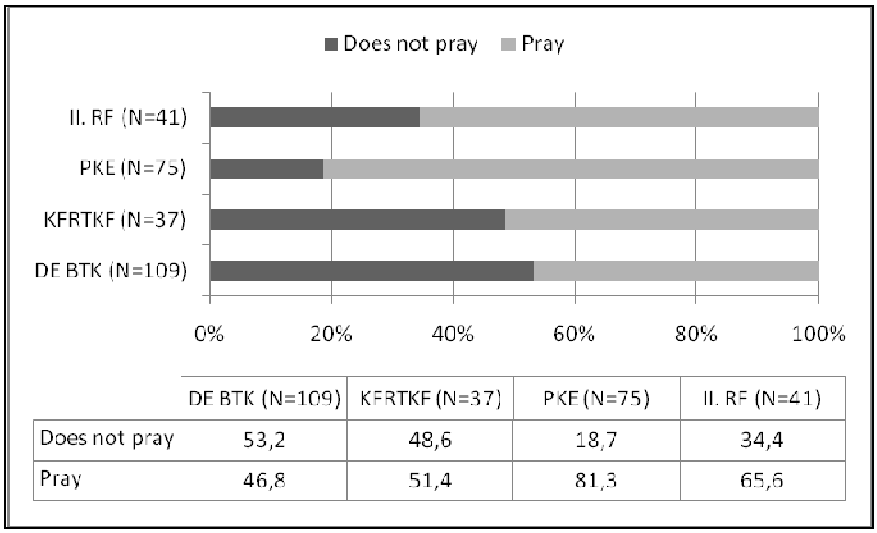
	DE BTK (N=106)	KFRTKF (N=38)	PKE (N=71)	II. RF (N=42)
church often	20,8	15,8	63,4	90,5
church sometimes	39,6	42,1	33,8	9,5
church never	39,6	42,1	2,8	0

Source: own figure, TERD data

To get a slightly more correct impression of students' religiosity, their praying habits were also analyzed. The results of this question showed a bit different religious attitudes but the main characteristics were the same. Half of the students in Hungary never pray (53.2 and 48.6 % at the two examined institutions) while 81% of the students at II. RFTF-Ukraine and 65% of the students at the PKE-Romania at the two borderland institutions do pray (see Figure 3). We wish to emphasize that PKE-Romania and KFRTKF-Hungary are Church-owned higher educational institutions, while the other two are not. As a result, we may state that Church-maintained institutions do not

definitely have religious students, while many religious students go to public universities as well. Pusztai (2009) reveals that religious students – even if they come from lower social strata – proved to be more ambitious according to their educational plans, and they usually choose the most prestigious higher educational institutions in the investigated region. While the connection between religiosity and cultural capital can be found at elementary and secondary schools, it cannot be proven in higher education. Consequently, the importance of the difference between the maintainers or spiritual missions of institutions is not as significant as it was expected.

Figure 3: *Students' religious attitude by praying habits*



	DE BTK (N=109)	KFRTKF (N=37)	PKE (N=75)	II. RF (N=41)
Does not pray	53,2	48,6	18,7	34,4
Pray	46,8	51,4	81,3	65,6

Source: own figure, TERD data

Students cultural consumption at the investigated institutions

It is always a difficult question, what one considers as culture (Chan & Goldthorpe 2007). In our survey, a narrow meaning was used, which means that students were asked about their habits regarding going to theatre, visiting museums, exhibitions or orchestral concerts. Their reading habits were also analyzed, such as the frequency of reading and the number of books they had read. The last indicator in our study is the number of books owned, which might refer to students' attitude towards culture, though one's possessions of books might refer to the person's economical background as well. Consequently, this indicator should be much more modulated in the future to be able to investigate students' approach to culture in detail.

In general, students do not often go to the theatre as it is shown in Table 2. The number of students who were frequent theatre-goers, was only dominant among the students of II Rákóczi Ferenc Transcarpatian Hungarian College (14.3%). At the examined institutions, about 20-25% of the students never go to theatre. The majority (65-72%) sometimes visits a performance but the number of students who frequently go to theatre is small (5-6%). As for these students, the relatively low preference of the different mediums of culture cannot be explained with the lack of infrastructure but rather, with the financial situation they are in, with their orientation, mental outfit and the influence of their environment (friends, fellow students). To be able to investigate these underlying factors deeper, we should apply some qualitative research. By analyzing the questions, we cannot affirm the assumption that the students of religious institutions are more frequent theatre-goers. Therefore, a potential difference between sectors cannot be revealed.

As far as the habits of visiting museums and exhibitions are concerned (Table 2), the outstanding rate of the 'theatre never' category at PKE-Romania can be explained with the higher proportion of male students. Male students visit museums and exhibitions less frequently compared to female students but, at the same time, our research showed that those male students who visit museums and exhibitions, do so much more often than their female fellow students (Németh 2009). In the case of KFRTKF-Hungary students, the more frequent museum and exhibition visiting habits can be presumed by the fact that the BA program at this institute is available only in the field of communication studies. Such a specific study area significantly influences our sample, as visiting museums or exhibitions is often compulsory for these students, they are asked to report certain events in written, visual, or other forms. At the same time, we could not find tendencies referring to the maintainers of the institutions (namely, to Church-related, or state sectors). Our assumption in this case is that higher educational institutions influence the attitude of students across the different sectors, again proved to be indiscernible univocally.

In our questionnaire, students' attitude towards classical music was also examined (Table 2) but our results show that it is not the most popular cultural activity among students. Only ten percent of the students attend orchestral concerts, except for the students of KFRTKF-Hungary, where 27.5% of them said that they often visit classical music concerts. It seems that the habits to attend classical music performances are rather rooted in the cultural capital brought from familial background than in the motivating influence of the higher educational institution. Therefore, we cannot state that the college itself is a real influential factor for this issue.

Table 2: *Tendencies of cultural consumption among students (percentages)*

	UD FAH-Hungary (139)	*KFRTKF-Hungary (40)*	*PKE-Romania (72)*	***II. RFTF-Ukraine (42)***
Theatre never	20.9	22.5	26.4	21.4
Theatre sometimes	72.7	72.5	68.1	64.3
Theatre often	6.5	5	5.6	14.3
Museum / exhibition never	12.9	2.5	21.3	4.8
Museum / exhibition sometimes	77.1	70	68	83.3
Museum / exhibition often	10	27.5	10.7	11.9
Orchestra never	69.3	62.5	55.4	61.9
Orchestra sometimes	29.3	37.5	33.8	33.3
Orchestra often	1.4	0	10.8	4.8

Source: own table, TERD data

Reading habits at the examined institutions

Reading is a basic activity in the process of learning. A great proportion of our knowledge (especially our academic knowledge) is gained from books. However, several other reasons may confirm its importance, apart from obtaining direct information through reading. According to a survey among secondary school students, the most frequent motivations of youngsters' reading habits were the following: curiosity, civilization, learning, entertainment, recreation, source of joy (Nagy 2003). In preserving cultural capital, family, school and Church have major influence (Nagy 2003). Consequently, we presume that the differences manifested in reading habits are influenced by institutions like colleges and universities. At secondary school, the above mentioned influence is more obvious (Pusztai 2008, Nagy 2003). Our question is whether students who attend Church-maintained universities or colleges bear better characteristics based on the frequency of reading, number of books read, and the number of books owned.

To get a more comparative view, the frequency of reading among all students examined in the region is presented in Table 3. The four examined institutions show better results as compared to the regional average. While more than 14% of the students never or rarely read on average, this index is only 2.4-13.6% at the examined institutions. Similarly, the number of students who read very often is higher (47.3-69%) at these universities and colleges than among all students in our sample (46.1%). At the same time, there is no significant difference between Church-maintained and public institutions in terms of students' frequency of reading habits. We cannot state that students

who attend Church-maintained universities read more often than students in the public sector.

Table 3: *The frequency of students' reading habits (percentages)*

	UD FAH-Hungary (137)	KFRTKF-Hungary (40)	PKE-Romania (74)	II. RFTF-Ukraine (42)	***Total number of examined students in the region (1295)***
Reading never or very seldom	12.4	5	13.6	2.4	14.3
Reading sometimes	29.2	30	39.2	28.6	38.6
Reading often	58.4	65	47.3	69	46.1

Source: own table, TERD data

Students were also asked about the number of books they had read during the previous year. Obviously, only those books were counted which were not compulsory (such as schoolbooks, textbooks, obligatory literature, etc.). An average student had read almost seven books a year in the region of Partium. However, ethnic Hungarian students in the Ukraine achieved better results in this respect, as they had read 9.6 books a year on average. At the Hungarian institutions (the University of Debrecen and the Reformed Training College), more than seven (7.4 and 7.1) books had been read, while at the Romanian institute (PKE-Romania), students had read the least, only six books on average. As it was mentioned in the beginning of the study in connection with gender, the proportion of boys at the examined Romanian institute (PKE-Romania) as compared to the others were higher, which may explain this discrepancy (Fényes 2009).

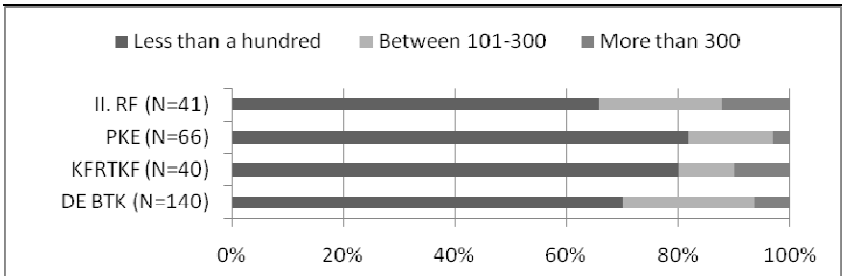
Table 4: *Number of books read the previous year*

	How many books did you read in the previous year beside the ones were obligatory? (number of books)
UD FAH-Hungary (131)	7.4
KFRTKF-Hungary (39)	7.1
PKE-Romania (69)	6
II. RFTF-Ukraine (38)	9.6
Total number of examined students in the region (1242)	6.9

Source: own table, TERD data

Besides the measure applied above, there is another indicator that may refer to one's cultural capital, which includes the number of books possessed. Based on the answers to the question: "How many books do you own?" we can conclude that students in ~~the~~ Ukraine own the highest number of books (12.2% of the students have more than 300 own books). On the contrary, the fewest books owned are in Romania (PKE-Romania), where only three percent of the students possess more than 300 books, which might refer to the fact that there were more boys in the subsample in Romania or to the economical capital of the students. It is well known that boys have lower cultural capital (Kegyesné 2001, Fényes 2009) (except for using the internet) and that economic capital has strong affects on cultural capital as well. Ten percent of the students have more than 300 owned books at the Reformed Training College (KFRTKF-Hungary) and only 6.4 percent of the examined students at the University of Debrecen said that they have more than 300 owned books. In Figure , it is shown that the fewest books are owned by students in Romania (81.8% of them have less than 100 own books). This indicator is important because it raises further questions, such as if students do not own books, where do they get them from (library, borrowing from friends) or they might read books on the internet. As such elaborated questions were not included in the survey, we will examine them in a forthcoming research.

Figure 4: *Number of books possessed by students*



	DE BTK (N=140)	KFRTKF (N=40)	PKE (N=66)	II. RF (N=41)
Less than a hundred	70	80	81,8	65,8
Between 101-300	23,6	10	15,2	22
More than 300	6,4	10	3	12,2

Source: own figure, TERD data

Summary

Based on the results of the survey, we can state that our hypothesis was not proven. The theory, which originated from previous researches among secondary school children, is not proven among students in higher education. The schools' maintainers do not have a confirmed influencing effect on students' cultural consumption and attitudes towards the medium of culture. It seems, that the newly established Church-maintained higher educational institutions have not managed to develop such a campus climate yet that is characteristic to the secondary schools of the region. This phenomenon might be explained by the fact that these institutions, during their early struggles to be established and accredited, did not have sufficient energy to develop similar climates as their secondary school counterparts. However, their organisational culture and policy might also take other directions as well. At the same time, students' answers imply that gender and their minority-majority status characteristics might influence them more heavily than the institution they attend. There were differences between majority and minority students, which might imply that cultural activities are more important for minority students to keep their identity and original culture. We wish to unveil students' cultural consumption, thus we will conduct similar examinations repeatedly. Besides, we plan interviews with students to learn students' cultural consumption on a deeper level.

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LIST OF AUTHORS

Ádám, Erzsébet: Department of Pedagogy and Psychology, II Rákóczi Ferenc Hungarian Teacher Training College of Transcarpathia, Ukraine. adamerzsebet81@ gmail.com

Barta, Szilvia: Center for Higher Education Research and Development, University of Debrecen, Hungary. szilviabarta.de@ gmail.com

Bocsi, Veronika: Center for Higher Education Research and Development, University of Debrecen, Hungary. bocsiveron@ gmail.com

Burghardt, Anne: Institute of Theology of the Estonian Evangelical Lutheran Church, Estonia. anneburghardt@ gmail.com

Galabova, Liana: Centre for Interreligious Dialogue and Conflict Prevention, Sofia University, Bulgaria. liana.galabova@ gmail.com

Hudson, Dorothy M.: School of Education, University of Adelaide, South Australia

Juhász, Erika: Center for Higher Education Research and Development, University of Debrecen, Hungary. juhasz.erika@ yahoo.com

Koniecko, Monika: School of Education, University of Adelaide, South Australia

Németh, Nóra Veronika: Center for Higher Education Research and Development, University of Debrecen, Hungary. nemethnora24@ gmail.com

Nowak, Marian: John Paul II Catholic University of Lublin, Poland. nowator@ kul.lublin.pl

Olek□ák, Peter: Lehramt für Journalistik, Katholische Universität in Ružomberok, Philosophische Fakultät. oleksak@ ku.sk

Potočnik, Vinko: Faculty of Theology, University of Ljubljana, Slovenia. vinko.potocnik@ guest.arnes.si

Prochazka, Pavel: Faculty of Education, Department of Evangelical Theology and Mission, Matej Bel University in Banska Bystrica, Slovak Republic. pprochazka@ pdf.umb.sk

Pusztai, Gabriella: Center for Higher Education Research and Development, University of Debrecen, Hungary. gabriella.pusztai@ iif.hu

Révay, Edit: Sapientia College of Theology of Religious Orders, Budapest, Hungary. revay.edit@ btk.ppke.hu

Różańska, Aniela: Faculty of Ethnology and Sciences of Education in Cieszyn, Silesian University in Katowice, Poland. arozanska@ seznam.cz

Secombe, Margaret Joyce: School of Education, University of Adelaide, South Australia. margaret.secombe@ adelaide.edu.au

Sia, Santiago: Faculty of Philosophy, Milltown Institute, Dublin, Ireland. ssia@ milltown-institute.ie

Smolicz, Jerzy Jarosław: School of Education, University of Adelaide, South Australia

Szolár, Éva: Center for Higher Education Research and Development, University of Debrecen, Hungary. eva.szolar@ gmail.com

Tátrai, Orsolya: Center for Higher Education Research and Development, University of Debrecen, Hungary. taorsolya@ yahoo.co.uk

Uhrinová, Miriam: Lehramt für Vorschul- und Elementarpädagogik, Katholische Universität in Ružomberok, Pädagogische Fakultät. uhrinova@ ku.sk

Zentko, Jozef: Lehramt für Vorschul- und Elementarpädagogik, Katholische Universität in Ružomberok, Pädagogische Fakultät. zentko@ ku.sk

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